

*The*  
**SPIRIT OF  
MISSIONS**

*In this Number*

**OJIBWAY INDIANS IN CONVOCATION  
AT CASS LAKE, MINNESOTA . . . .**

**By WILLIAM HOSTER**

**CORPORATE GIFT BRINGS JOY TO  
ST. MARK'S MISSION, NENANA, ALASKA**

**By BESSIE B. BLACKNALL, U. T. O.**

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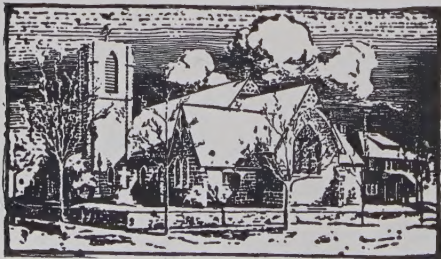
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# The Spirit of Missions

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# BISHOP BENNETT AND CLERGY AT CASS LAKE CONVOCATION

*All the clergy shown are Ojibways except the Rev. P. R. Bowdish, M.D., who stands behind and a little to the right of Bishop Bennett*



# SOME NOTABLE FIGURES AT CASS LAKE INDIAN CONVOCATION

*Left—Mrs. George Ellis (Ojibway), Mrs. Charlotte Fitzsimmons, Presidents Duluth Woman's Auxiliary. Right—The Rev. Dr. Bowdish and wife, Technical High School*



# Helping the Indian to Adjust Himself

## Technical High School at Cass Lake Among Bishop Bennett's Plans

By William Hoster

Editorial Correspondent, SPIRIT OF MISSIONS

At the left is the Rev. C. T. Wright (retired) who, as Chief White Cloud, paddled Bishop Whipple's canoe across Cass Lake. At the right is the Rev. Fred Smith (retired) famous among the Ojibways for his eloquence



TWO vital factors stand out in relation to the Church's responsibility toward the American Indian. These are, that the Indian has entered upon the final phase of his racial pilgrimage, which will inevitably culminate in assimilation by the white race, and that a solemn duty rests upon the Church to play a leading part in facilitating this transformation of the American Indian into a God-fearing, self-respecting and self-supporting American citizen.

In this respect, the Convocation of Ojibway Indians of the Duluth diocese, which met at Cass Lake, Minnesota, June 6, 7 and 8 of this year, was especially notable in two ways also.

One, in the action of Bishop Bennett, giving into the hands of the Rev. Wellington K. Boyle, an Ojibway Indian and heretofore missionary-at-large in the district, sole authority and responsibility, under his Bishop, for the work of the Church among the Indians in that diocese. This is the first time in the history of the Church that an Indian has been entrusted with full charge and direction of Christian work among his own people. It sets an example and marks an important advance.

Two, in the definite detachment by the Bishop of the Rev. P. R. Bowdish, M.D., from his field work as a missionary, to devote all his time, talent and effort to the construction of a technical high school at Cass Lake, which

will put the Indian in the way of becoming a God-fearing, self-supporting citizen. Again an example and a significant blazing of the trail.

The Indian of romance has departed. We saw him here at this Convocation in the twilight zone between his native state and the civilization which has overtaken him. His problem has reached an acute stage. The time is not far distant when what remains of the fund held in trust for the Ojibways by the Federal Government will have been paid over to them. They will be thrown at last and entirely upon their own resources. There are 14,000 Ojibways in the Duluth diocese, of whom about thirty per cent are Christians. The concern of the Church is for the entire 14,000, of course, but in the situation which exists a special consideration arises.

Those who have spent their lives in work among the Indians are convinced that—not neglecting the grown-ups—the vital results for the future will be obtained by a concentration of effort upon those who are in the formative period of their lives. What we of the present generation have to deal with specifically, therefore—the assimilation process going steadily forward—are the thousands of children, of pure Indian blood or of mixed marriages, largely the latter, but subject in both instances to racial traits and instincts, who for their future welfare have to be tempered to the ways of Christian



America—for their good and ours.

The Indians have gone forward prodigiously in the hundred years that the Christian missionaries have labored among them. The results of these labors afford the effective background upon which the work ahead must be projected. Here in Duluth eighteen mission stations flourish under the direction of five priests, four deacons and eight lay readers, all of Indian lineage. Their ranks are constantly growing; they support their church; they are lusty and devout followers of the Master.

It was good to see them come into Cass Lake from the farm, the shop, the store, the railroad, where they find employment, afoot, on horseback, and, yes, in motor cars, too. Incidentally, there are those among them who have mastered all the Broadway styles and with whom the Charleston is the war dance with which they are most familiar. It was a revelation to note the fervor with which they worship—crowded services always in the great chapel of hewn logs—as many men as women: the Indian Episcopalian is not content to be represented by his wife. The forests echoed with their resonant singing of the oldtime hymns. Their preachers are eloquent; you know they are real orators because you are thrilled by their discourse though you don't understand a word they utter; the Rev. Fred Smith, for instance.

Among the women there is an effective Auxiliary, presided over at its business sessions by Mrs. George Ellis in a manner indicating the high progress the women of the Ojibway Nation have made in the ways of their white sisters. There is the Ojibway Brotherhood among the men, likewise—doing the character of work among their people which the Brotherhood of St. Andrew pursues. Make no mistake. The work among the Indians is thriving; it "pays," as all missionary work does. In very truth an "American Church" has grown up out here.

But you note particularly at these convocations the little ones who have

accompanied their elders: chubby, ball-playing, rope-skipping, health-abounding children, representative of the thousands back in their forest homes upon whom the attention of the Church must be concentrated. The future constantly obtrudes itself upon us. In the hands of Mr. Boyle and his associates, under Bishop Bennett's supervision, the situation will be well looked after. But the day approaches when the Government will close out the account with the Ojibways, and no more doles will be forthcoming. What then?

How is the Indian to make his living in the future?

One naturally thinks of farming. But aside from the fact that there is no farm land available, the truth is that the Indian isn't naturally a farmer. When the hunting season is on, and the fish are biting, and the sap is running in the maples—we have to take the Indian as we find him—he is apt to hear the call, and respond to instinct. In course of time this situation may be remedied. Again, there is no appreciable demand just now for Indian doctors, as distinguished from Medicine Men, or lawyers, or dentists, to name only a few of the professions. But there is a demand for road-builders, carpenters, motor mechanics, sawmill men. And right now physicians in Bemidji, twelve miles from Cass Lake, tell Bishop Bennett they could find almost constant employment for Indian women trained as practical nurses; and there is no end to the other fields of usefulness in which Indian girls with some practical training could find employment.

The Bishop, accordingly, has worked out plans to provide for the future by training the Ojibway girls to meet that demand for practical nurses in Bemidji, and to train them as well in stenography and typewriting, dress-making, the domestic sciences; and to train the boys as carpenters, mechanics, road-builders, sawmill hands, etc. On that part of the 112 acres at Cass Lake which he took over from the Federal Government three years ago, a techni-



## HELPING THE INDIAN TO ADJUST HIMSELF



THE GREAT MESS HALL AT CASS LAKE, MINNESOTA

*This building, seating 500, was erected by the Ojibway Indians to serve as a dining hall during the meeting of their Convocation, which is always held at Cass Lake*

cal high school will be reared of hewn timber—modest in its beginnings—to provide sixty Indian children, boys and girls in equal number, with the practical training necessary to fit them for a useful future. It will be a one-story structure, U-shaped, with a central heating and lighting plant connected with a series of bungalows to be used as living quarters by the students.

This is the institution the detail planning and construction of which has been entrusted to Dr. Bowdish, who comes to his task equipped not only with wide experience in responsible positions in the East in hygiene and sanitation, but with the spiritual qualities which recently led him into the priesthood of the Church. At his side will be Mrs. Bowdish, like her husband trained in practical social service work, and the admirable plans which they have formulated make an alluring appeal to anyone who really has the

welfare of the Indian at heart.

First, the spiritual needs of the Indian youth will receive attention, then his practical training in the high school will be undertaken. Thereafter, in the six bungalows which are to be erected for living quarters, ten pupils in each with a competent teacher in charge, efforts will be directed to train these boys and girls, by practical demonstration, in the rudiments of present-day civilization as embraced in the homely virtues of household order, sanitation, hygiene, fresh air, deportment; and, widening the scope of the venture, Mrs. Bowish has plans to carry this course out into the district and into the homes of the fathers and mothers of the pupils in a comprehensive effort to encompass the entire community in this practical, Christian social service plan. It meets the one great need of the Indian of today.

Bishop Bennett is convinced of the need as well as of the efficacy of his

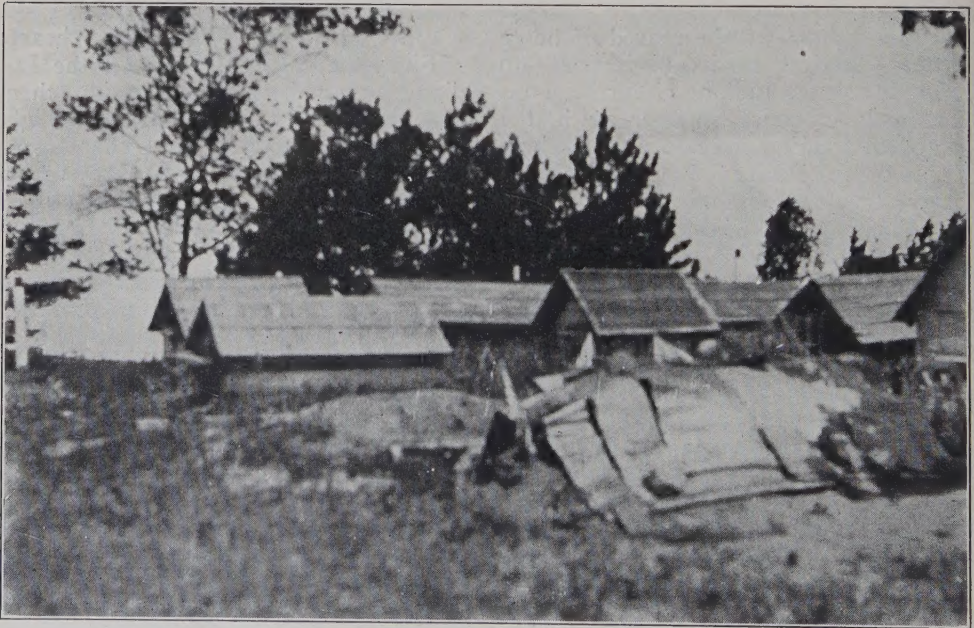


plan, and Dr. Allen, Federal Indian Agent at Cass Lake, says of it: "It is as sound and effective a plan for Indian work as any I know of, and I will assist in carrying it out in any way I can."

"It is only a matter of a few years," said Bishop Bennett, "when the money held in trust by the United States will be returned to the Ojibways, and then there will be no more money coming to them from the Government or from any other source. Before that time comes, our problem is to give the Indians two values. One, a moral value, based on the Christian religion, so that he will not hurt or be hurt by his white contacts. Two, give him an economic value, so that he will know the value of a dollar by earning it, thereby making him morally and economically a responsible citizen. Another thing we have to develop is a better understanding of health conditions on the part of the Indians. This we hope to be able to do through the incidental training the children will get in the school, by

health clinics which Dr. Bowdish will conduct, and through the practical social service work which Mrs. Bowdish plans throughout the district. We are especially fortunate at the outset of our experiment, in having available the services of Dr. and Mrs. Bowdish in this connection."

For the rest, this Convocation in the interest which it excited among the white people of the diocese as well as among the Indians, showed a steady progress of the Cause. Bishop Bennett had made his visitations previously, but there were three confirmations and one baptism in the camp; and we are at liberty to make what we will of the fact that on the Sunday afternoon of the Convocation, Mr. Boyle united in Holy Matrimony Miss Lucy Chingo—meaning "Distant Thunder," and George Kabekemig—in Ojibway "End of the Trail." There was present also old Granny Johnson, whose age no one knows, a full-blooded Ojibway, who represents five generations of Christian Indians among her people—a fact



A PAGAN INDIAN BURIAL GROUND NEAR CASS LAKE

*Indians who are not yet Christians bury their dead under these little houses. A platform in front of each holds food for the departed*





SOME INDIAN CHILDREN AT THE CASS LAKE CONVOCATION

*In these little ones lies the hope of the Ojibways for the future. The Technical High School will give spiritual and practical training to sixty of them*

for Church folk to ponder.

The mind of the writer lingers, however, on the last night of the Convocation. The storm clouds had cleared away, and a balmy breeze stirred the waters of Cass Lake, on the bluff above which we sat. The glory of the setting sun was reflected in a ribbon of gold and emerald streaked across the western horizon. Blazing camp fires; the cry of a screech owl; the sighing of the wind in the pines; the sudden beaming of the evening star on the vision; and then, softly, from off yonder in the deepening night, a burst of melody which echoed hauntingly through the forest.

Besho ki nasikon,  
Ni manidom,  
Ano go su nuguk  
Ne qesh kuman;  
Negumo yanin ko  
Besho ki nasikon,  
Besho ki nasikon,  
Ni manidom.

"Nearer my God to Thee——"

In the grove of elms where Prince of Peace Chapel nestles close to the shore of the lake, a group of Ojibways had started an impromptu "singing," awakening memories of the beautiful hymn heard elsewhere—in the soft Creole of the Haytien jungle, the gutturals of the Far North, the Spanish

of the Indies, the tongue of distant Japan. Awakening other memories, too, for as the music of the hymn died out in the distance, a hand fell gently on my arm.

"It is many years ago," said a trembling voice, "but I still see it clearly. On the lake there, many times before there were railroads or automobiles or airships, and all about here was thick forest, I carried him in my canoe when he made his visits to the Indians. In summer, in the canoe; in winter, on snow shoes; blazing our own trails, digging away the snow with our hands to make camp. Winter and summer sleeping in the forest. Preaching by day, journeying by night. At sundown, as it is tonight, I have seen him by the edge of the lake, his hands uplifted in prayer. He was the Indian's great friend—Bishop Whipple."

The thrill of contact with a living link between the old days and the present!

The Rev. Charles T. Wright, the speaker, in other days Chief White Cloud of the White Earth Tribe, had met Bishop Whipple as a boy, when the Apostle to the Indians had visited an Ojibway village. He was ordained by the Bishop in 1877, and after a life

of service for his Master, is living in retirement at Cass Lake, a witness to the uninterrupted, steady progress of the Church's effort among these slowly passing children of the rapidly disappearing forest.

In the group that night we found also the Rev. Fred Smith, likewise one of Bishop Whipple's boys, the Rev. Joseph Smith, his son, the Rev. Julius Brown, his nephew, and Miss Pauline Colby, long a white worker in the district, who saw service under Bishop Whipple. Links, all of them, with the

past—witnesses of the progress of the Kingdom in the intervening fifty years. That isn't a long while in the history of the Church. But do you recall Itto Kojima, whose fifty years of persecution for the Faith were crowned by the consecration of a native Japanese Bishop? It was at about the same time that Mr. Kojima was being carried into Tokyo in chains, for the capital crime of being a Christian, that the youth, White Cloud, paddled his war canoe down Cass Lake, in far-away America, with Bishop Whipple in the prow.

## Voorhees School Should Have a Chapel

### American Church Institute Quartette Makes Tour of Summer Resorts to Aid Schools

VOORHEES School at Denmark, South Carolina, the latest addition to the group of institutions under the fostering care of the American Church Institute for Negroes, has just signalized the end of its twenty-eighth year of service by sending out twelve young people with certificates which will enable them to teach for three years in the schools of South Carolina without further examination. The principal of Voorhees, Mr. J. E. Blanton, has always believed in training hand, head and heart together, so it is only fair to predict that these young people will be a real asset to the communities in which they find themselves.

There were 681 pupils enrolled in all departments of this school last year with a teaching force of thirty-four. The closing day as usual brought a large number of visitors.

Bishop Finlay presided at the annual meeting of the trustees among whom are included the Hon. Richard I. Manning, the Hon. S. G. Mayfield, Archdeacons Baskervill and Elliot, the Rev. H. D. Phillips and other well-known men. The spirit of the meeting showed that the school is about to enter upon a new era of prosperity. This does not mean that there is nothing lacking in its equipment. Although the plant of

the school includes nineteen buildings large and small, there is no chapel. Now that it is a recognized institution of the Church this need ought to be supplied. A small church with a resident chaplain would do more than anything else to bring home to the more than 600 Negro boys and girls who attend every year the fact that they are now affiliated with our Church.

In addition to his ability as a trainer of youth, the principal of Voorhees School has a fine tenor voice and is the leader of the American Church Institute Quartette, which will make a tour of summer resorts in the North during August in the interest of Voorhees and Fort Valley Schools.

The personnel of the quartette is interesting. Mr. Blanton is first tenor; the second tenor is Mr. L. G. Barnwell, a student who has been admitted to the University of Pennsylvania on his diploma from Voorhees without further examination. Mr. C. S. Usher, teacher of science at Fort Valley School, is first bass. The second bass is Mr. A. D. Watson, head of the construction department at Fort Valley. All have fine voices and their singing of Negro "Spirituals" has made a delightful impression wherever they have been heard.



# Bishop Gilman Visits Ichang Mission

Finds Isolated Missionaries Doing Splendid Work Far From Large Centers of Commerce

By Gertrude C. Gilman

Wife of the Bishop Suffragan of Hankow

BISHOP Gilman and I have just returned from a trip up the Yangtse to Ichang and we wish to share our impressions with our friends at home. It was nearly ten o'clock and fine moonlight as we drew into Ichang harbor, encircled with hills and filled with boats, twinkling with many lights. Fortunately a friend of Mr. Howe's lent us his launch and sampan, so we were quickly brought to the shore and put into rickshas. My husband was astonished to see the growth outside the city. Wide streets with pavements and three-story buildings met us on our way to the new property bought by the Rev. A. S. Cooper and the lovely southern colonial home he built here. The approach is paved and gardens surround the house, where we were surprised to see the most exquisite roses blooming in December.

Saturday morning Deaconess Ridgely and Deaconess Riebe came up to call, so we went back with them to see the work on the Girls' School Compound, which takes its name from the Chapel of The Holy Spirit. From the gateway on the main street of the new town outside the wall we pass by a long stone path to the home of Deaconesses Ridgely, Clark and Riebe. It stands in a large open space with

lawn and gardens on two sides. Back of it is the Chapel and opposite the Chapel is the Girls' School building. In addition is the house of Brother Lawrence which was procured with the proceeds of the industrial work. This provides a home and education

for eleven little girls who cannot afford to pay for it, and who are largely the children of the cross-stitch women.

At present two rooms of Brother Lawrence's house are loaned to the Girls' School, but when the new chapel is completed, the present chapel—not a consecrated building—will be turned over to the school so that the house of Brother Lawrence may utilize all its own rooms for its

own work. We were impressed by the neatness and freshness of everything connected with these two schools. There are two good matrons and the teachers and children all had a happy look. The rare ability, devotion and sunshine of Miss Deborah Tsang make the running of the school much easier than before.

The most urgent need here at present is for money to rebuild the foreign residence. It is the one in which Miss Maria Huntington lived twenty-five years ago and it is riddled with white ants. Deaconess Clark had gone on a long journey into Shihnan, so we



CHAPEL OF THE HOLY SPIRIT,  
GIRLS' SCHOOL COMPOUND, ICHANG



ONE OF THE GORGES OF THE YANGTSE RIVER NEAR ICHANG

*Above Ichang the Yangtse River runs like a millrace through a succession of beautiful gorges. The scenery is most magnificent. The gorge shown here is the one nearest to the city*

missed her, but when one thinks of the devoted service of these three women one sees that no time ought to be lost in seeing to it that they have a *safe* house to dwell in.

On Saturday afternoon we took rickshas to our own Church of St. James, situated close to the city wall, which is near the river. The guest-room was gay with red embroidery and bunting, and eager faces of our Christians met us with smiles as my husband and I were ushered to the seats at the far end of the room. After the formal reception we had an opportunity to talk with several of the workers whom we had known in Wuchang or Hankow.

On Sunday morning the church was well filled for the celebration of Holy Communion. The church is noted for its chancel and choir rails of native black stone and its round pulpit of the same which stands in front of the altar. This stone takes a high polish and is engraved in all manner of ecclesiastical designs. There is also a lovely wooden reredos, carved in Chinese style, which shows up very beautifully when the candles are lighted. The Shiba Congregation had

come across from the island for th's Advent Service and the teachers and certain students from Huntington School joined with the regular St. James' communicants, so that the church was full. The singing of the service was reverent and hearty. It is evident that the members are more than nominal Christians and fully half of them are women.

We had breakfast with the deaconesses and immediately after went to the Chapel of The Holy Spirit for an English service. Here the Bishop preached to several members of the foreign community in Ichang and twenty sailors from a British gunboat. Mrs. Squire, of China Inland Mission, herself a member of the English Church, was at the organ and showed the excellent little instrument off to perfection. The garden here is rich in pomelo trees which yield several tons of these delicious fruits every season.

Confirmation was held in St. James' Church at 3 p. m., after which a walk on the wall brought us past a temple where a woman was worshipping. She drew out her tally and placed it in the urn with earnest prostrations. Then she was given her fortune printed on



## BISHOP GILMAN VISITS ICHANG



VIEW LOOKING WEST FROM ICHANG CITY WALL

*Our church of St. James in the native city is close to this spot. Ichang is a typical Chinese city and contains very few foreigners in comparison with the coast ports*

a piece of paper. How much more joy she could have in Christ than in this pitiless observance!

Monday being St. Andrew's Day, the newly revived St. Andrew's Brotherhood had a Communion Service in the chapel at Huntington School. Some of the best boys in the School are in the society, and in the present emergency, when students are being persecuted for their Christian faith, the society ought to strengthen the Christians and win over many from indifference and opposition.

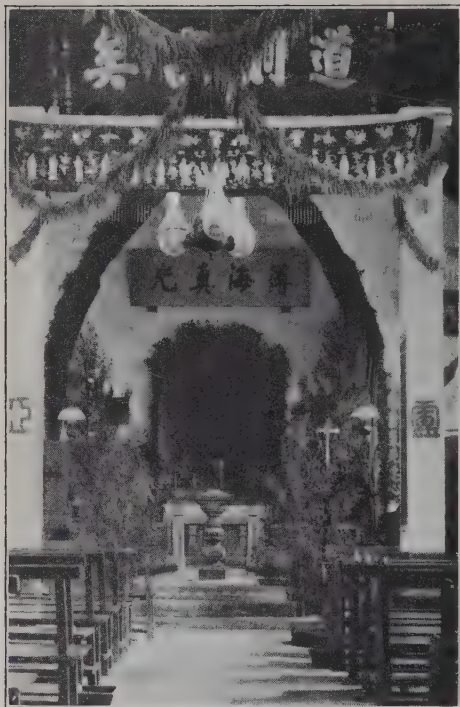
I called on Miss Moore of the Scotch Presbyterian Mission on Monday. She conducts a girls' boarding school of 100 girls, an orphanage and industrial work which supports the school and orphanage except what is spent for her own salary and dwelling. A hospital for women and a large evangelistic work are carried on by other ladies living in the same compound. We saw many little patches of garden vegetables, which showed the small economies needed to finance this truly inspiring work.

Rev. Mr. Tsen took us to see St. John's Chapel in Shiba on Monday afternoon. There is a very earnest

congregation here, about 20 being communicants, and both boys' and girls' day schools. The people on the island are farmers and fishermen and need a chapel in their midst, since the river flows between them and the mainland. The ancient wall of Ichang, broken down and covered with pasturage, may still be seen to the north of our property. This would make an ideal spot for a memorial mission plant.

On Tuesday we had a never-to-be-forgotten day in a sampan, making the trip to Nanteo, which marks the end of the first Gorge. On the way we got out and climbed to the temple in San Yu Tung, perched on the side of a cliff, from which one can see a charming glen below. I cannot describe all the beauties of this trip, but advise anyone coming to China to save time and money enough to take in these wonderful sights. Although I have seen only one of these Gorges of the Yangtse, I should say the trip was worth while, if one could see only one. I had no idea that there was so much beauty within a day's journey of our station here.

As Mr. Howe has so little foreign help now, the weekly communion at the



CHANCEL OF ST. JAMES' CHURCH

*The round pulpit which stands in front of the altar is of native black stone polished and engraved*

Chapel of The Holy Spirit is held on Wednesday mornings. The Bishop celebrated with Mr. Howe assisting and made an address later to all the girls assembled in the Chapel. In the afternoon, the chapel was nearly filled again with an eager group of women who had come for their regular meeting which was turned over to me for this occasion. One could see in their faces the fulfilment of Deaconess Ridgely's prayer that her women might grow in their spiritual lives. I enjoyed seeing them face to face after knowing how whole-heartedly Deaconess Ridgely has lived for them. The Daughters of the King, who have chosen her as their special representative, may indeed feel that they are helpers of her joy every time they pray for her, for she builds on the foundation of intercession.

In the evening we had a Chinese feast at the home of the Rev. Edmund

Penn and his wife at Huntington School. The buildings of this school are fair to look upon, but they are full of white ants and not conveniently arranged for rainy weather. Mr. Howe has plans for new buildings, which only wait for the needed funds to put them into effect. With the new growth in town and our fine property on high ground, this ought to be the center for a new parish as well as a new boarding school.

Our workers cut themselves off from the rest of us when they go to Ichang and Shasi. They are working against the terrible curses of opium, prostitution and gambling in the midst of abject poverty.

Our people at home are not poor. Many of them come to the Orient for pleasure. Why not invest money in the western end of Bishop Roots' diocese? We know that many distinguished visitors are prevented from going there because the trip to Ichang uses up time and money. This also is a hardship for those workers, Chinese as well as foreign, who willingly choose this hard field. Shall not the Church take a more vital interest in this portion of our Lord's vineyard, thus giving joy to the Chinese and to the missionaries, and to Him who said "Inasmuch as ye have done it unto one of the least of these *My* brethren ye have done it *unto Me*."

DR. John W. Wood, executive secretary of the Department of Missions, recently received an unusual and beautiful present. It was a large album bound in moose skin, beautifully embroidered with bead work, containing pictures of our mission at Fort Yukon, Alaska. The Hudson Stuck Memorial Hospital, St. Stephen's Church and other activities of the mission are shown. The embroidery on the cover was the work of the Indian women at Fort Yukon. On the fly-leaf are inscribed the words: "To John Wilson Wood, Fort Yukon's greatest champion and friend." This inscription is signed by Dr. Burke and Mrs. Burke.



# Corporate Gift Brings Joy to Alaska

New Dormitory and Chapel Assured  
for St. Mark's Mission, Nenana

By Bessie B. Blacknall, U.T.O.

Teacher at St. Mark's Mission, Nenana, Alaska

GOING to St. Mark's Mission, Nenana, Alaska, in August of 1916, I have been a United Thank Offering worker for nearly ten years—how the time does fly! I wonder if I shall be able to give the next twenty years of my life to mission work. I sincerely hope to give that and longer; I am sure that I could not be happier at anything else, and though we have many blue and discouraging times, yet I have never been lonely or homesick during my years in Alaska.

St. Mark's Mission is one mile from the little "white" town of Nenana, which is situated on the Government railroad, completed a few years ago. It is also on the Tanana river. All the towns of interior Alaska are built on the rivers as they are the highways of travel. It is a busy place, for it contains one of the only two boarding schools for Indian children which the Church has in Alaska.

Adjoining the mission grounds is the Indian village which we also serve. Although we do all that we can, sometimes it seems as if all our work and all our teachings were of no avail; sometimes it seems that the evil influence of a few degenerate white men is much stronger. It is a sad thing to see and to know that those whom we

have so carefully tried to teach should care more for a pool room, card table, and "home brew" than for the clean, healthful pleasures of life, and often we feel much discouraged; but we do see some good results, and we have some boys and girls of whom we are very proud, some who are living Christian lives and helping others so to live.

We get much pleasure and joy from our "dear lambs" in the Mission. We have twenty-eight bright, live girls and boys from seven to about seventeen years of age. They are such nice children and we are so fond of them. These children come to us from all parts of the interior of Alaska. They are not always orphans, though many are. A good many are half-breeds. We strive to get children who are in-

telligent and promising and we try to give them a fairly good education, or take them through the eighth grade in school and to teach them Domestic Science in the most practical way.

The children stay with us for a period of five years, more if they show intelligence and a good spirit. During that time they become good little workers. The girls do the greater part of the work around the house, making all the bread, washing all the dishes, do-



ARCHDEACON AND MRS. DRANE  
*Archdeacon Drane makes his headquarters  
at St. Mark's Mission, Nenana*



A CLASS IN ARITHMETIC

*Edna Overton, the teacher, was educated at St. Mark's Mission*

ing all the cleaning, and many other things. They like to sew and knit and are quite domestic. They love music, and some have very sweet voices. One of our older girls who is assisting with the school work plays very well indeed.

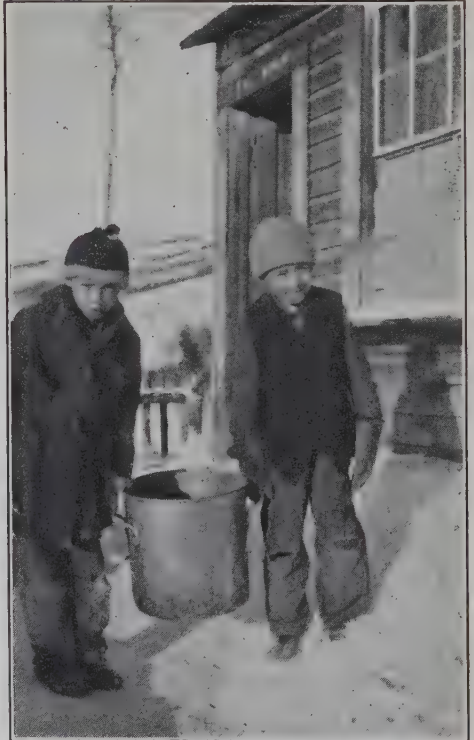
The boys also have their duties around the house and grounds. They are bright, active boys, full of fun and mischief. But we so need a man, a real live, energetic man, who can teach the boys a trade, something definite for them to know how to do when they leave the Mission, in order that they will be able to earn a living, instead of wandering aimlessly around until they fall a prey to the evils of the community.

We are fortunate in having a congenial staff at St. Mark's. Miss Alice Wright, who has been here since 1914, is in charge. Then there are a trained nurse, another teacher and

myself. Archdeacon Drane makes his headquarters here but he is necessarily away a good deal.

There is no such thing as a servant in Alaska, so a missionary must know how, and be willing, to do anything; and the more cheerfully the better!

No matter how much training you have received "outside" you find you have many things to learn when you come to Alaska. Miss Wright says that the next time she goes on furlough she is going to take courses in barbering, butchering and wood-chopping! Of course we have to do much of the Archdeacon's work while he is away, such as conducting funerals, listening to troubles, giving advice, buying wood — and preaching! (Preachers certainly have my sympathy.) Taking all in all, we have a busy life, but an interesting and



PACKING WATER FOR THE DISPENSARY  
*St. Mark's needs very badly something better than this very primitive water supply*



certainly a very happy one.

It seems too good to be true that at last, through the Corporate Gift of the Woman's Auxiliary, we are to have proper buildings, a few conveniences, a real chapel, and everything! At least I hope we are going to have everything we need to carry on a real, live work. The only chapel that we have ever had is the one that we, the members of the staff, had made from our old laundry. It is terribly small, queer, and crude looking from the outside; but we love it. In it is a beautiful altar that some of the mission boys carved under Miss Parmelee's supervision long ago.

The new chapel is to be called the Farthing Memorial, in memory of dear Miss Farthing, who gave her life for the work here. Her grave on the hill across from the Mission is marked by a beautiful cross made of concrete. The new dormitory is to be called the Betticher Memorial, in memory of our beloved Mr. Betticher, who did such faithful work all through the interior of Alaska. These two names are loved and revered by both white and Indian people of this Northern Land, and we rejoice that they are to be kept in remembrance so long as St. Mark's Mission carries on its good work.

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## Great Excitement in the Arctic Regions

### Indians and Eskimos Are the First to See the Airplane That Flew Over the Pole

*By Amelia H. Hill*

Missionary at Allakaket, Alaska

ON Sunday, April 11th, the Indians and Eskimos here had the treat of their lives. An airplane circled around our village for perhaps half an hour, and with the exception of ourselves and three others here none of these people had ever seen one. My! what excitement! They were running around and shouting.

The plane was a large Fokker, I'm sure, belonging to the Detroit Arctic Expedition, as we could read those words on it. Evidently they were lost, or perhaps trying to locate some place, as they kept dropping notes:

"Which direction Fairbanks?"

"What river is this?"

"Please spell it on the snow."

So the men tramped the letters to spell "Alatna" and "Koyukuk" (we are at the junction of those two rivers) in the snow and filled them with ashes to make them plainer. Then a big line of us formed an arrow in the river, pointing toward Fairbanks. In the meanwhile they were circling all around us,

but when they got the arrow message they were off. There were no names signed to their notes.

I couldn't begin to tell the stir they created here and the hopes that were realized, as these natives were always talking about and hoping to see a "flying machine". We were hoping they would land on the river, but perhaps they did not feel safe to land in a strange place. Chief Moses, our old chief here, had said he did not want to die until he had seen one. Anyhow we all wished them a safe trip to wherever they were going and wondered if they knew what excitement they had caused here.

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Another great pleasure was in store for the Allakaket Indians and Eskimos. During the last week in June Bishop Rowe, who is making a tour of the missions in the interior of Alaska, left Nenana for Allakaket. The visits of Bishop Rowe are a great event at this isolated station.—*Ed.*

# Valued Worker Retires From Field

More Than One Generation of Indian Girls Have Felt Her Gracious Influence

By the Rev. A. B. Clark

Sisseton Mission, Niobrara Deanery, South Dakota

THE work of our Church in South Dakota in the education and industrial training of Indian children in the Mission Schools begun fifty years ago has ever been greatly enriched and blessed through the gifts of the lives of the many devout and faithful women, who gladly turned from most of the joys and comforts of home life amongst old friends to teach the children of these former nomads the meaning of "home" as we understand and value it and so to prepare them for safer contact with their new neighbors.

For the last score and more of years Miss Priscilla Bridge has been of the number of those of whom we may truly say that her former pupils gratefully keep her name and her work for them in blessed remembrance. Miss Bridge was for many years a valued worker in St. Elizabeth's School. In 1915, at the request of Bishop Biller, she became principal of St. Mary's School, where she remained until her retirement last year. Her work was done with a resolute determination to succeed which was ever fostered by the counsels and example of the faithful Bishops, whose visits seemed dynamic in refreshing power and quality to weary souls.

Insisting on a reasonable amount of

discipline and conscientiously just in judgment, Miss Bridge commended herself to pupils and parents alike as they came to know her. They truly admired and respected her evident scorn of shams and deception. With wrong there was no compromise. Rare, indeed, was her vigilance of oversight

concerning the development of character in the schools under her charge. No one not in the same field of work could ever quite realize how full were the days (and nights) of unnumbered cares and occupations to ensure the safe and healthy growth of all the children in body, mind and soul. From the beginning there was a wonderful economy of both time and means at St. Mary's and at St. Elizabeth's. For the last fifteen years the conditions of life have, gradually, be-

come much ameliorated and opportunities given to add some varieties of industrial occupation, of recreation and of physical training.

Miss Bridge has retired to enjoy a well-earned rest—yes, but not in idleness. She, like others, is still a faithful handmaid of the dear Master, finding her greatest joy only in personal ministries to some one who is in need. We all send her greetings and grateful remembrances.



MISS PRISCILLA BRIDGE





BISHOP HUNTINGTON AND CONFIRMATION CLASS AT ST. LIOBA'S, WUHU  
*Chapel and boarding school together are preparing Chinese girls to make their contribution to the life of China*

## “Love” and “True Light” in China

Sisters of the Transfiguration Working  
 Among the Women and Children of Wuhu

*By Sister Ruth Magdalene, S.C.T., U.T.O.*

Missionary in the District of Anking, China

WHEN we (the Sisters of the Transfiguration) first came to Wuhu, Bishop Huntington asked us to take the name of St. Lioba for our work, and you know that means “Love.” And our dispensary and industrial work are called for the “True Light,” so you see these two names are constant reminders to us of what we are here for, if indeed we need to be reminded. The Love of Christ and the Light of Christ! Surely these are what the world stands in need of today, and in no place is that need greater than right here in China. In the midst of the turmoil of factions warring for political power, the feverish unrest among students, the slavery of thousands to the curse of

opium and the resulting poverty of more thousands, truly we are challenged to more heroic zeal and devotion in the service of the Master.

We have a beautiful compound, even though it is not architecturally all it might be, but there are two buildings for which we need make no apology, St. Lioba's Chapel and the Stanley Memorial. The boarding school for girls, which was the first work undertaken by the Sisters here, is still housed in what have been until this term very inadequate quarters. Owing to the student uprising last year and the resulting unrest, our enrollment this year has been very small, for Wuhu was hard hit by the excitement, and so we are

having the novel experience of not being crowded.

St. Lioba's has, in its ten years of existence, graduated thirty-five girls. We are continually being urged by Chinese friends to extend the course of study here so that their children may have full Middle School training without having to leave Wuhu. And indeed we hate to see our girls going away from us but it makes us happy that they hate to go. With the present appropriation from the home Church it would be impossible for us to have any more than we now have, one year of Junior Middle School. Many families are unwilling to have their daughters leave their home city and so they cannot have the fuller education for which they are eager. We long to keep them on here, to give them the very best there is to be given in their own St. Lioba's School under the shadow of St. Lioba's Chapel, within whose walls they may find the eternal riches of the King of Kings, and so be fitted to take their part in the building up of the China that is to be.

The day school at the Gate House looks after the educational needs of the poor children in the country villages about us and there we never lack for pupils.

The True Light Industrial and the Dispensary Work are flourishing like the proverbial green bay tree in their beautiful new home in the Stanley Memorial, and it is a joy to see the happiness of those who are helped there. The ward of twelve beds is a place of

sunshine, and patients old and young are loath to leave.

The Chinese Sisterhood still numbers but two, but these two fill our hearts with thankfulness for they truly love our dear Lord and have come to give their all to Him. We believe there is a rich future in store in the Chinese Church for this particular phase of the Church's devotion.

We have the happiness of being sharers in the work for the 'riksha men of Wuhu, which is carried on in a mud hut down in the city. There hundreds of men have been and are daily being given a helping hand and some few are able to sleep there at night and many rest there by day. The boy now in charge was himself a 'riksha man but has proved an adept in caring for the men's lesser physical ailments and won for himself the appellation of "the doctor." He is a communicant and comes most faithfully to our services. Cases which call for greater surgical skill than he is able to give come up to the True Light Dispensary.

And so the days go by and the weeks, and we are allowed still to stand on the fighting line in the great army of the Church of the Living God, Whose banner over us is ever love. Could one ask for any higher privilege? Surely no. Our thanks go out to the dear women of the Auxiliary at home for their support and we know how greatly their prayers uphold us during the burden and heat of many a day. We ask their continued prayer that we may ever be faithful.



CONVENT, SCHOOL AND CHAPEL OF ST. LIOBA, WUHU



# A Missionary Bishop Who Refused to Give Up

Compelled by Ill Health to Resign His See, Anson Rogers Graves Could Not Cease Working for the Church's Mission

FOR the past eleven years the Rt. Rev. A. R. Graves, D.D., once Missionary Bishop of "The Platte", the district now called Western Nebraska, has been ministering to a small community in the missionary district of San Joaquin.

At the time of the resignation of his see Bishop Graves' health seemed to be broken as a result of overwork and asthma, but the habits of a long missionary life were still strong, and he began to cast about for a climate in which he could live and carry on a work which would not be too exacting. He tried several localities in California and in Florida, working for a few months in each, and finding some element in the climate that made it impossible for him. Then in the fall of 1914 Bishop Sanford, of San Joaquin, offered him the cure of the mission in Sonora.

Sonora is a little city in the Sierra Nevada mountains, almost straight east of San Francisco. In the days of the forty-niners it was the center of the richest and most populous mining district in the state, the country of the mining stories of Bret Harte and Mark Twain. Now most of its glory has departed. The miner has given way to the farmer, the ranchman and the lumberman. But Sonora is still the place to which the lumberjack and the cowboy come to "blow in" their wages.

When Bishop Graves went to So-

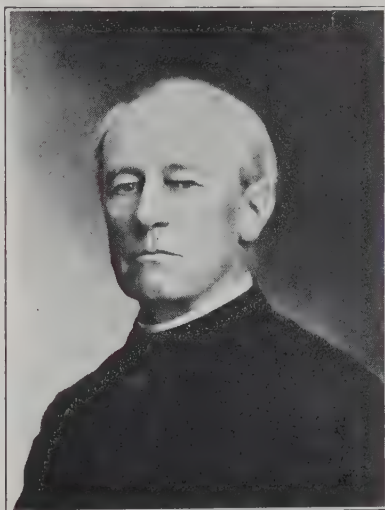
nora, saloons, gambling dives and other places devoted to reaping the wages of the homeless boys of camp and ranch were on every hand. There were almost no cultural agencies, not even a public library or a woman's club.

The equipment with which St. James' Mission faced the community was a fellowship of sixty-five communicants, a church and a parish hall. The church, locally known as "The Red Church", is a frame building constructed in elaborate imitation of stone gothic, buttresses and all, but it had then fallen into a state of bad repair. The parish house was new. It had been finished recently as a community enterprise, because there was no respectable place where the community could meet socially, and a few public-spirited Epis-

copalians supplied land and leadership.

Bishop Graves went to Sonora in October, 1914, and began his ministry of pastoral work. He made a house-to-house canvass and built up a calling list of more than one hundred homes at which it has been his custom to call at least six times a year. The following spring, in spite of his advanced age, he purchased and mastered a Ford runabout, including even wayside repairing. So he added the countryside for a radius of ten miles to his parish.

During the eleven years of his ministry he has presented almost as many



THE RT. REV. ANSON R. GRAVES, D.D.  
*First Missionary Bishop of The Platte;  
Vicar Emeritus of St. James, Sonora, California*

## THE SPIRIT OF MISSIONS

candidates for confirmation as there have been communicants enrolled at any one time, and the numerical strength of the mission has grown a little, although most of the young people of Church parentage go away to college and never return to live in Sonora.

Little by little the debt on the parish hall has been paid, and the property has been brought into good condition. One year a new roof, another paving, another sidewalks, a furnace, and extensive repairs, have brought the property into good condition. Vines and trees have added to its beauty. It is now both comfortable and beautiful.

In the meantime Mrs. Graves took the leadership in the forming of two women's clubs, which have been instrumental in establishing first a city and then a county-wide public library, and in waking the conscience of the community into a successful resistance against the institutions which preyed on the homeless boys of ranch and lumber camp.

When the Nation-Wide Campaign was instituted Bishop Graves was one of the first in the district loyally to carry it to his people, and the result has been that St. James' Mission, Sonora, has been the leader of the district in meeting its apportionment, both of quota and priorities, promptly, month by month, since the inauguration of the program.

In December, 1925, on the threshold of his eighty-fifth year, Bishop Graves resigned his post as vicar of St. James', and became vicar emeritus. But he still had energy enough to make a successful campaign at Eastertime to raise funds for a car for his successor.

Bishop Sanford adds that the presence and example of Bishop and Mrs. Graves and their loyal coöperation in all the enterprises of the District have been a joy and an inspiration to him and to all the clergy, and have been one of the most constructive influences in building up the kingdom of God in California.

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## The World Conference on Faith and Order

THE Commission which will represent our Church in the World Conference on Faith and Order met during April in the Theological Seminary, New York, to elect representatives to attend the Conference to be held during August, 1927, in Lausanne, Switzerland. Those elected were Bishop Parsons of California; Bishop Perry of Rhode Island; Dean Foscroke of the General Theological Seminary; Professor Bell of the Virginia Theological Seminary; the Rev. B. Talbot Rogers, D.D., Rector at Sunbury, Pennsylvania; Dr. William C. Sturgis, New York, Educational Secretary of the National Council, and Mr. Frederick C. Morehouse, Milwaukee, Editor of *The Living Church*.

Bishop Brent, the chairman, Bishop Manning and Dr. George Zabriskie, Chancellor of the diocese of New York, will also serve by virtue of their membership in the Continuation Com-

mittee, which is in charge of the active work of organizing the Conference.

The Rev. F. W. Tomkins, Jr., of Providence, R. I., Secretary of the Commission, reported that although the Lausanne meeting is still more than a year ahead Churches all over the world are taking an active interest. It is expected that between 400 and 500 official representatives will attend the Conference.

A preliminary meeting of the Continuation Committee will be held at Berne, Switzerland, beginning August 23rd of this year. Bishop Brent, the Chairman of this committee, is now in Europe visiting the continental Churches coöperating in the movement.

The free use of Lausanne University and other buildings, including the Cathedral of Notre Dame, has been offered for the sessions and services of the World Conference.





CUBAN SUNDAY SCHOOL AT ALL SAINTS', GUANTANAMO

*This is only one of a number of Spanish-speaking Sunday Schools in Cuba. Some of them have neither lesson books, Hymnals nor Prayer Books in their own language*

## Prayer Books in Spanish Needed in Cuba

Bishop Ferrando Makes Translation and  
Latin-American Bishops Seek Funds to Publish

*By the Rt. Rev. Richard R. Hulse, D.D.*

Missionary Bishop of Cuba

ONE Sunday last Winter when I was in Los Arabos on my annual visitation, I noticed that many of the congregation were not singing nor taking any part in the service. When the service was over I spoke to the rector about it and asked him why he did not train his children to take part in the service and have hymns that they could all sing. "Bishop," he answered, "I can't get any Hymn Books and our Prayer Books are all worn out and we can't get any more."

I knew that both statements were true for I had been trying to get some Prayer Books for a new mission and had been told that they were not publishing any more Prayer Books in Spanish as the impending changes would render the old book useless; they

were waiting until the changes had all been made and then a new edition would be published.

There is no satisfactory collection of hymns at present in Spanish. Archdeacon Watson, of Mexico, has been making a collection for many years and has a splendid collection in manuscript. A Protestant missionary in Chile has also been making a collection and has gathered together a number of very fine hymns, but neither has been able to publish the needed book because of the cost involved. It would cost twelve or fifteen thousand dollars to publish Archdeacon Watson's book. If the two collections were put together and published it might run-up to twenty thousand dollars, but then we would have a book that would be of

general use in all Christian work in Spanish America and with much really beautiful music.

Last year the Latin-American Bishops appointed a Committee to translate the changes that were to be made at the coming General Convention—the one held last year in New Orleans—and if possible publish a service book. The Committee, consisting of Bishop Ferrando and Archdeacons Lopez and Watson, translated Morning and Evening Prayer, the Communion office, the occasional prayers and thanksgivings, together with some thirty Psalms. It is proposed to publish this in a small canvas-covered book together with some seventy well-known hymns.

This will give us the portions of the Prayer Book which are in common use with the changes that were authorized at the last General Convention. The inclusion of the hymns will make it of great value in our missionary work; our missionaries will be able to carry the books around with them wherever they go without being overburdened. The translation is in large part the work of Bishop Ferrando and is both accurate and beautiful.

This will cost about two thousand dollars for five thousand copies. If we can secure the money to publish this at once it will answer our needs so far as the Prayer Book is concerned until the next General Convention completes the proposed changes.

This need of Prayer Books and Hymnals in Spanish reflects the general

need of literature. There is little good religious literature in Spanish. The books available for our Sunday School work are few.

We have started a Christian literature bookstore in Havana. When I went in just before Christmas to get some books to send the clergy the choice was very limited. Our clergy are always complaining that the Sunday School work is difficult because there are no proper lessons in Spanish. For two years I prepared a course of lessons and had them printed locally and distributed. This was better than nothing but it was not very satisfactory.

For the coming year we are trying an experiment. Bishop Ferrando has been translating the Junior Quarterly published by Jacobs, and we are planning to use that in our Sunday Schools for all the grades for which it is adapted; and the picture card series has been translated for the young children. In many ways I would prefer to use the Christian Nurture series, but experience has shown that it is too difficult for most of our workers.

One goes into a Church bookstore up here in New York and looks over the Sunday School helps with a feeling of envy; there is such a variety, adapted to every age and capacity. How easy it must be to manage a Sunday School here! All this is lacking with us in Latin-America and we must do our best to provide it, that our children may be properly instructed.

**W**ILL the Church mean more to all of us if we keep in mind that in this country it numbers 124 bishops, 6,123 priests, 1,166,242 communicants, with 87 dioceses and missionary districts in the United States? That there are three districts in China and three in Japan, one each in Liberia, Alaska, Brazil, Panama Canal Zone, Hawaii, Cuba, Philippine Islands, Mexico, Haiti, and Porto Rico? Do we remember that the Episcopal Church is a part of the Anglican Communion

which includes 20,000,000 communicants divided among these: The Church of England, the Church of Wales, the Church of Ireland, the Episcopal Church in Scotland, the Church of England in Canada, the Church in India, the Church in Australia and Tasmania, the Church of New Zealand, the Church of the Provinces of South Africa, the Nippon Sei Ko Kwei (Japan), the Chung Hua Sheng Kung Hui (China) and our own loved Church?



# Evangelism Paramount Motive in Hankow Mission

## Women Carrying Their Full Share of the Burden in Preaching, Teaching and Healing

By the Rt. Rev. Logan H. Roots, D.D.

Bishop of Hankow

(Some extracts from the report of the Bishop of Hankow to the Presiding Bishop for the year 1925)

NEVER have we realized more than in this past year, in the face of the anti-Christian movement, how central and absolutely paramount in all the work of the diocese is the motive of evangelism. It is a satisfaction to note that, so far as we are able to judge by outward appearances and by the spirit of our workers and our people, the evangelistic purpose of the Church is finding as nearly adequate expression as it ever has in its history. I think that we must confess that here is our weakest point, for we have so many outward and material aids which have been denied to many of our predecessors. Nevertheless, I am sure it is something better than self-complacency which enables me to report real progress in this essential and pre-eminent matter.

### WOMEN'S WORK

From the beginning of our Church's mission work in China, women have carried their full share of the burden. Throughout the missionary force in China as a whole in all the missions the women, counting the wives of missionaries, outnumber the men about two to one. This proportion holds also in the foreign portion of the staff of this diocese and the women bear their full share in the medical and educational as well as in the evangelistic work. I am moved, however, to give women's work a separate paragraph in my report this year, because I would call attention to the need of strengthening, especially of the evangelistic work being done by our staff of women. All this needs strengthening

greatly. I think that in many ways this is our greatest need for additional foreign staff—the need of highly qualified women for the religious work of teaching and preaching through our regularly organized parish work. Nevertheless, it is good to record the progress which the personal reports of our women evangelistic workers show during the past year.

### MEDICAL SERVICE

During the critical weeks of this past year our medical work has shone brilliantly, amply sustaining the record of medical work in all times as a work of mercy, which commends itself even to hard-hearted opposers and those most indifferent to the Christian faith.

Social service and public health are being recognized more and more as a central part of the Christian Church's work. Furthermore, it is quite manifest in the missionary work of most missions in China, and it is certainly true in our own diocese, that both social service and public health have an intimate connection with the three main divisions of Church work as thus far carried on in China, that is to say, with the churches and chapels on the one hand, and also with the hospitals and educational work on the other.

I would call attention in particular to the way in which this kind of missionary work is developing in Wuchang and Hankow—Miss Clark's work with the cotton pickers at the Cathedral; Miss Sibson's at Trinity Church, Wuchang; Miss Barr's, our newly appointed nurse, whose special work is on behalf of the large indus-

## THE SPIRIT OF MISSIONS

trial population which surrounds St. Andrew's outside the north gate of Wuchang; and the House of the Merciful Saviour, which began in connection with the Church General Hospital on the women's side and which is also developing in characteristic fashion and may prove to be a powerful connecting link between our regular Church work on the one side and the work of the hospital and of Boone College on the other. In any case it is very satisfying to find this social service and public health work growing so much in appreciation, both within and without the intimate inner circles of the Church's life.

### VOLUNTEER WORKERS

Miss Marian deC. Ward has continued her service in the Women's Department of the Church General Hospital, adding greatly to the large debt which we already owe to her for such assistance. Miss Henrietta Gardiner, at Boone, has also continued her good work for the mission there.

The year's record of volunteer workers would not be complete without mentioning the skillful service rendered by Drs. Yoh, Huang, and Kwan, three Chinese women doctors practicing in Hankow, and by Dr. Klein, the wife of Mr. Otto Klein, a German resident of Hankow, each of whom have come once a week to take charge of a clinic

for the women cotton pickers in the Cathedral parish house.

Dean and Mrs. Charles L. Wells have placed this diocese under permanent obligation to them by the devoted service which they have rendered at the Central China University. Dr. Sherman, principal of Boone College, says: "We are greatly indebted to the University of the South and to the personal friends who made it possible for us to have a full term's assistance from Dean Wells of the Theological School of the University of the South at Sewanee, Tennessee. Dr. Wells has taken all the courses in Church History, besides being always ready for preaching services and occasional addresses. He has offered a seminary course in *early Church History*, which has been an important part of the community life this autumn, with an average weekly attendance of twenty-five members of the faculty and graduates. This has become so popular that it has been decided to continue it next term when the study will be of the religions of China under Dean Wei. The Divinity School makes a great contribution to the life of the University by bringing to us such men as Dr. Wells, Dr. Brown and Mr. Addison from the Theological Schools in America and we hope this will continue to be an important part of its function."

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## Conference of Outgoing and Veteran Missionaries

### Those Starting on an Unknown Road Profit by Experience of Predecessors

**T**WENTY recently appointed outgoing missionaries attended the third annual Missionaries' Conference at the Church Missions House, June 12-15, together with fifteen of those on furlough who were able to be in New York at that time, representing nine fields. The conference began with a celebration of the Holy Communion

in the Missions House chapel, and the missionaries attended the noon prayers there. On Saturday afternoon they were the guests of Mr. and Mrs. Samuel Thorne at Harrison, N. Y. They attended the Sunday morning service at Calvary Church, next door to the Church Missions House.

At the close of each afternoon ses-



## CONFERENCE OF MISSIONARIES

sion tea was served by the Woman's Auxiliary in the Emery Room in the Missions House. Bishop Murray addressed the conference at noon, on the final day. There were six sessions in all, with addresses made or discussions led by missionaries on furlough or by secretaries from the various departments of the National Council, with the purpose of acquainting the outgoing missionaries with the problems, methods and resources of their future work, and assuring them of the interest and confidence of the home Church.

The names of the newly appointed missionaries present at the Conference, with their home affiliations and their destinations, follow:

Miss J. A. Bishop, St. Mark's and St. John's Church, Rochester, N. Y., teacher in St. Margaret's School, Tokyo, Japan.

Mrs. Iola Clifford, St. Paul's Church, Malden, Mass., teacher in the Training School for Women, Sendai, Japan.

Miss Emma Cook, Roanoke, Va., teacher in St. Mary's School, Shanghai.

Miss Hildreth Cronshey, St. Paul's Church, Morris Plains, N. J., teacher in Porto Rico.

Miss Carolyn Davis, St. Mark's Church, Dorchester, Mass., teacher in the Cathedral School, Anking, China.

Dr. Lula Disosway, Christ Church, New Bern, N. C., to the district of Shanghai.

The Rev. H. D. Gasson, Christ Church, Alexandria, Va., to Brazil.

The Rev. N. D. Gifford, Jr., St. Columba's Chapel, St. George's School, Middletown, R. I., to the district of Hankow, China.

The Rev. B. H. Harvey, St. Stephen's Church, Wilkinsburg, Pa., to the Philippines.

Miss Lillian Harris, St. Asaph's, Bala, Pa., nurse in Cathedral School, China.

The Rev. N. S. Howell, Christ Church, Ballston Spa, N. Y., to the district of North Tokyo, Japan.

Miss C. U. Keith, Church of the Advent, Boston, nurse in St. Timothy's Hospital, Liberia.

Miss Helen Lambert, St. James' Church, Glastonbury, Conn., nurse at St. John's in the Wilderness, Allakaket, Alaska.

Miss Elizabeth Myers, Church of Our Saviour, Atlanta, Ga., teacher in Guantanamo, Cuba.

The Rev. C. O. Pickens and Mrs. Pickens, Rock Creek Parish, Washington, D. C., to Hankow, China.

The Rev. J. H. Roblin, Trinity Church, Watervliet, N. Y., to Sagada, P. I.

Dr. Julia Russell, St. John's Church, Rochester, N. Y., to St. Elizabeth's Hospital, Shanghai.

Miss Gladys Seymour, St. Philip's Church, Philadelphia, librarian at St. John's University, Shanghai.

Miss Adelaide Smith, St. Peter's Church, Charlotte, N. C., teacher at St. Mark's School, Nenana, Alaska.

The following missionaries on furlough also took part in the conference. The date of their first going to the field is given.

The Rev. E. J. Lee, Anking, China, 1902. Mr. M. P. Walker, Treasurer Shanghai Mission, 1902. Miss Gertrude Heywood, St. Margaret's School, Tokyo, 1904. Dr. A. W. Tucker, St. Luke's Hospital, Shanghai, 1906. The Rev. J. G. Magee and Mrs. Magee, Hsiakwan, China, 1912. Mr. Donald Roberts, Shanghai, 1915. Deaconess Sterne, Tanana, Alaska, 1916. Miss Hallie Williams, Kyoto, Japan, 1916. Mr. E. H. Forster Mahan School, Yangchow, China, 1920. Miss Mildred S. Capron, Anking, China, 1921. Miss Winifred E. Mann, Baguio, P. I., 1922. Miss Florence A. Basom, Mayaguez, Porto Rico, 1923. The Rev. H. A. Donovan, Cape Mount, Liberia, 1923. Miss Marion Kirk, St. Timothy's Hospital, Cape Mount, Liberia, 1923.

A photograph of those present at the conference was taken in the Emery Room. See pages 504 and 505.



BREAKING OF GROUND FOR NEW HOLY TRINITY CHURCH, TOKYO  
*At a beautiful service on Easter Day, Bishop McKim turned the first shovelful of earth for the new Holy Trinity Cathedral*

## Tokyo Churchmen Rejoice

Ground Is Broken for New Holy Trinity Church With Appropriate Ceremonies

*By Karl E. Branstad*

Teacher in St. Paul's University, Tokyo

**A**LLENTEN Season faithfully kept prepared the foreign community of Tokyo to welcome in the proper spirit the great festival of the church. The weather, notoriously fickle as the cherry blossom season approaches, was most kind.

On Easter Even at four o'clock Evensong and Baptism were held in the temporary Holy Trinity Church. Easter services included the early Eucharist at eight o'clock, Morning Prayer and Eucharist at eleven, and the service for the breaking of ground for the new Holy Trinity Church at four o'clock.

The temporary quarters which have served the foreign congregation in Tokyo since the earthquake were decorated with white azaleas, cherry blossoms, and lilies. Accommodations were overtaxed by the group of worshippers who heard with happy hearts the glad news that work on the per-

manent church building would begin immediately. Material evidence of the spiritual strength was shown in the offering—the largest in the history of Holy Trinity Church in Tokyo.

At four o'clock, on Easter Day, in the presence of two hundred friends of the church in Japan, Bishop McKim removed the first shovelful of earth on the site of the new building for the congregation of Holy Trinity Church.

The new church has been promised by the contractor to be ready by December 10th of this year, so that Christmas services may be held in the new structure. The building will face the Aoyama Imperial palace grounds, one of the most beautiful and accessible spots in Tokyo. It is a source of profound joy to the children of the Church in Tokyo that the altar of God may have an appropriate shelter once more. "They have remembered God in far places."



# The Spirit of Missions

## PICTORIAL SECTION

Eight Pages of Pictures From the Field



ORDINATION OF TWO DEACONS AT THE CHURCH OF THE REDEEMER,  
RIO DE JANEIRO

*Bishop Kinsolving and Bishop Suffragan Thomas stand in the rear. In front, the two deacons. Left—The Rev. Clodoaldo Ramos; right—The Rev. Euclides Deslandes*



THE FOOTBALL TEAM OF BOONE COLLEGE, 1925-26

*Physical directors, Messrs. J. E. Fowler and K. C. Fung, stand at right and left. Boone is noted for the number of its theological graduates as well as for its athletes*



THE VISIT OF DR. ARTHUR E. BOSTWICK, DELEGATE AMERICAN LIBRARY ASSOCIATION, TO CHINA

*Dr. Bostwick is fourth from the right. At the extreme right is Miss Mary E. Wood, of Boone Library. All the others are distinguished scholars or men of affairs*





#### A WEDDING AT THE CASS LAKE INDIAN CONVOCATION

*Miss Lucy Distant Thunder and Mr. George End-of-the-Trail were united in marriage by the Rev. W. K. Boyle. Clergyman, groom and bride are all Ojibway Indians*



#### A BUSY DAY IN THE LAUNDRY AT FORT VALLEY SCHOOL, GEORGIA

*One of the most important of the schools under the American Church Institute for Negroes. Money earned by the girls for this work helps to pay their way through school*



THIRD ANNUAL CONFERENCE OF OUTGOING AND VETERAN MISSION  
 Seated, from left to right—Miss C. U. Keith, Miss M. S. Capron, Miss M. C. Nichols, M.  
 John Gardner Murray, D.D., Presiding Bishop of the Church and President of the Nation  
 Miss Grace Lindley, Executive Secretary of the Woman's Auxiliary; the Rev. Carroll M.  
 Hobbs, Executive Secretary of the Department of Publicity and Editor of THE SPIRIT OF  
 urer of the Shanghai Mission; the Rev. H. D. Gasson, the Rev. N. S. Howell, the Rev.  
 is Miss Carolyn Davis. Continuing, from left to right—Miss Emma Cook; a visitor wh  
 bert, Miss C. Gertrude Heywood, Miss Hallie Williams, Miss J. A. Bishop, Miss Lillian Ha  
 of Miss Seymour is Miss F. A. Basom. Continuing, Dr.





CONFERENCES HELD IN THE CHURCH MISSIONS HOUSE, NEW YORK, JUNE 12-15  
 Lewis B. Franklin, Vice-President and Treasurer of the National Council. The Rt. Rev.  
 Council. John W. Wood, D.C.L., Executive Secretary of the Department of Missions.  
 is, LL.D., Domestic Secretary. Standing, from left to right—The Rev. G. Warfield  
 IONS; Rev. Artley B. Parson, Assistant Foreign Secretary; Mr. M. P. Walker, Treas-  
 J. Roblin, Mrs. Claude Pickens, the Rev. Claude Pickens. In front of Mrs. Pickens  
 me we were unable to ascertain; Miss Winifred Mann, Miss A. Smith, Miss H. Lam-  
 he Rev. B. H. Harvey, Miss M. Kirk, Mr. E. H. Forster, Miss G. Seymour. In front  
 Disosway, Miss R. M. Smith, Miss Elizabeth Meyers



GIRLS WHO ARE BEING CARED FOR AT THE HOUSE OF THE HOLY CHILD, MANILA, P. I.

*American-Filipino girls who have been deserted by their parents are brought up and educated in this home. They go from here to be trained for the nursing and teaching professions and afterward have a great deal of influence for good among their own people*

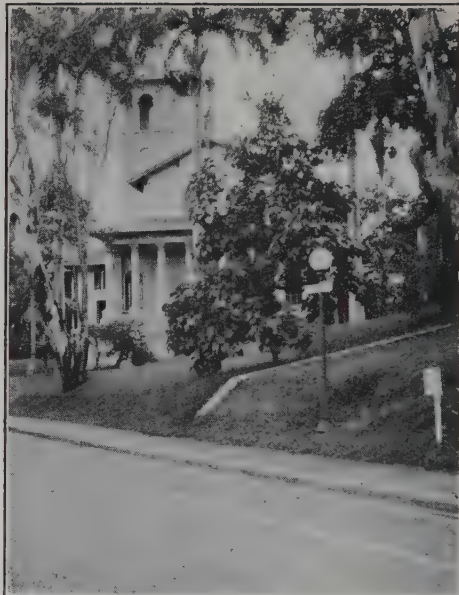




OPENING DAY FOR NEW ACADEMIC BUILDING OF ST. PAUL'S MIDDLE SCHOOL, TOKYO, MAY 5, 1926  
*This picture was taken just when "Banzai" (three cheers) were given by the students and guests after the presentation of the colors by the student body. Bishop Motoda, Bishop Reifsnider and Dr. Kojima, the headmaster, are standing at the head of the steps.*



HOLY TRINITY CATHEDRAL, HAVANA



ST. LUKE'S CATHEDRAL, ANCON

*Both Cathedrals are dignified and beautiful. The one in Cuba is more ornate but the one in the Panama Canal Zone has a more picturesque setting*



STEAMER GOING THROUGH THE PEDRO MIGUEL LOCK, PANAMA CANAL

*All Americans are justly proud of the Panama Canal; Church people have just as good a right to be proud of the work of our Church on the Zone*



# An Episcopal Tropical Pilgrimage

Visitors to Missionary Outposts Return With  
New Enthusiasm and Zeal for the Cause

*By the Right Rev. Thomas F. Davies, D.D.*

Bishop of Western Massachusetts



CATHEDRAL TOWER,  
HAVANA

**T**O visit Havana and the Canal Zone, partly for rest and recreation and partly to see some of the Church's missionary outposts, was my object in a delightful trip last fall. Soon after we steamed past Morro Castle, of sinister memories, into the beautiful harbor of Havana, we were welcomed most cordially by Bishop Hulse and Dean Beal, who showed us every possible attention and courtesy during our two-day stay.

Holy Trinity Cathedral is in the centre of the downtown district and is an attractive building in the Spanish style. With almost five hundred communicants, it ministers to Cubans and people from England and the United States as well as to West Indian Colored people.

If Cuba was delightful, Panama quite thrilled us. Perhaps in no strip of earth, except the Holy Land, is there so much beauty, romance and tragedy packed as in the Isthmus. How strange it is that Darien is less known to white men than it was four hundred years ago! The San Blas Indians have not forgotten ancient cruelties. The intense blue of the Pacific, the palm trees, the white sand beach and mangrove swamp, the Cordilleras, the jungle, the unearthliness of the orchids with their strange religious names (the Tears of the Virgin, the Seventh Deadly Sin), the Roman Cathedral towers (Panama is the oldest See on the

American Continent), capped with mother-of-pearl, the ruins of Old Panama, the traces of Conquistadores and Buccaneers—all fascinated us. Representative Church-people of Cristobal and Colon lunched with us. In Christ Church by-the-Sea, Colon, Father Cooper had a most impressive service for West Indian people, shortly followed by another conducted by the Archdeacon for white residents. In Panama City we saw St. Paul's Church crowded by a congregation of a thousand devout West Indians and the open windows filled with earnest black faces, and listened to an excellent All Saints' Day sermon from Mr. Nightengale, the Rector. There is pressing need of enlarging St. Paul's Church.

A delightful reception at the Bishop's House, visits to his fine Cathedral of St. Luke the Beloved Physician, Ancon, and to the Children's Home, Bella Vista, filled in our time. It was good to see this Home caring for the unfortunate children of lepers and others; and it gladdened me to meet again its House Mother, Miss Alice C. Lightbourne, a communicant of Western Massachusetts. The Leper Colony at Palo Seco is also ministered to by us.

Two things I desire to say as strongly as possible. One is to bear witness to the good it does people here at home, like myself, to visit such far-flung outposts, and to see the missionary work of the Church with their own eyes. It sent me home with a new enthusiasm and zeal for the Cause. The other is to express to the leaders and people of these two Missions my appreciation of, and gratitude for, the heartiness and warmth of their welcome.



CHINESE CHRISTIANS GATHERED AT A COUNTRY STATION

*Christianity is slowly but surely penetrating into the rural parts of China. The congregation here shown is an offshoot of the work at Zangzok, sixty miles northwest of Shanghai*

## “Decently and In Order” In China

### To an Oriental Disorder Does Not Mean Irreverence

We are indebted to the father of the Rev. E. L. Sanford of our mission at Zangzok, China for sending us a letter from his son containing an account of the way they worship in China. It was not written for publication but gives such a new and interesting picture of the services of a Chinese Christmas that we make no apology for presenting it to our readers.

THE early Christmas service was very lovely. Rather different in character from the other services, of course. For the boys are all trained to sing and make the responses, etc., to pay the strictest attention, and to be always in perfect order. Whereas the bulk of the people at the other services were farmers and country people—literally hundreds of them—who always throng in to the big festivals for the “big worship”; but whose religious life the rest of the time is ministered to by the travelling clergy and catechists, on boats or in tea-houses, or in an empty store, or a little wayside chapel or other such place. Everyone is in earnest, and reverent according to his ideas, but they are not used to worshipping together.

Nevertheless one would be mistaken in supposing that the service was not

inspiring. In its own way it is vastly more inspiring than the good order of the service when the congregation is predominantly from the school. Disorder and confusion among people who are trained to order is never inspiring. But the zealous confusion and disorder of the big festival services of all sorts and conditions of Christians, gathered from everywhere and each one vying with his next-door neighbor, is inspiring! After all, perhaps my writing of it seems to make it more disorderly than it is.

Anyway the church, at the big festivals, is crammed to the limit with a constantly changing and thoroughly earnest lot of Christians. They love all the glamour and bustle of it after their uneventful country lives. So there's a succession of people going in at one door and coming out at another!



# An Eighteenth-Century Missionary in Maine

S. P. G. Clergyman Ministered in Church Built  
by Ancestor of Robert Hallowell Gardiner

By the Hon. Josiah S. Maxcy

President Maine Trust & Banking Company, Gardiner, Maine

ON a rocky and sterile farm in the coast town of Rowley, Massachusetts, there was born in most humble circumstances nearly two centuries ago a boy, Jacob Bailey, who was destined to play an important part in the religious life of the early settlers on the Kennebec River in Maine. In writing of his youthful days he speaks of the severe Puritan life of the community, that "the old people were so tenacious of the customs of their ancestors, that no consideration could prevail upon them to vary these in the minutest instance." He says that in his tenth year he realized that he was "an inhabitant of a place remarkable for ignorance, narrowness of mind, and bigotry. Whenever a person began to make a figure in religion, or had the boldness to be more virtuous than his companions, he instantly drew upon him the envy of the old professors who branded him with the odious names of upstart and hypocrite. As for all politeness and every kind of civility, except what their great grandfathers taught them, it was esteemed a crying sin." He says, "I have known a boy whipped for saying

'Sir' to his father, as he had been taught at school."

In this atmosphere lived the boy, Jacob Bailey, who had a strong desire to leave these narrow conditions, to enlarge his opportunities of life and to impart religious knowledge to his fellow man. Encouraged and assisted by the local Congregational minister, this poor and almost friendless young man was enabled to study and enter Harvard College, where he graduated in 1755. He had as classmates John Adams, our second President and John Wentworth, who later was Royal Governor of the province



THE REV. JACOB BAILEY  
*From an old silhouette*

of New Hampshire and was created baronet. Of the other members of the class, some became judges of the Supreme Court of Massachusetts, one was afterward a United States senator, one a president of Harvard College, and some distinguished in various other ways. Following the custom of those days Jacob Bailey's name, on account of the poverty of his father and his low social standing, was last upon the roll of his class.

After graduation he taught school in

several different towns and began to preach, for in a letter written in February, 1759, he says he had "for some months been made, i.e., appropriated, as a preacher by a Congregational Association." Subsequently by conversations with the Rev. Mr. Caner the rector of King's Chapel, Boston, and by reading books loaned him by Mr. Caner and Dr. Sylvester Gardiner, the senior warden, he decided to become a minister of the Church of England. As there was no bishop in this country, it was necessary for him to make a trip to London for his ordination. In his almost destitute circumstances he was obliged to sail in a warship as a steerage passenger under most degrading conditions of dirt, oaths and danger. Some of the young men who made similar journeys for this purpose died from the effects of hardships they encountered.

#### MEETS BENJAMIN FRANKLIN

After reaching London Jacob Bailey was most fortunate in making the acquaintance of Benjamin Franklin, whom he visited and who treated him most courteously. Soon after his arrival and the religious examination conducted by the Archbishop of Canterbury, he was admitted to Holy Orders by the Bishop of Rochester and then received and dined by the Bishop of London who, young Bailey wrote, "lived in magnificence undreamed of." He received an appointment as a missionary to America by the Society for the Propagation of the Gospel in Foreign Parts at a salary of fifty pounds per annum, an amount beyond his most sanguine expectations. The Society, knowing his need, advanced a part of his salary on an order signed by the King himself.

Returning to the States, on July 1, 1760, he arrived at Pownalboro, Maine, now Dresden, on the Kennebec River, where he had been assigned to duty. He found the majority "of the inhabitants extremely poor and ignorant without the means either of religious or secular instruction." There was no

church in that part of the state, so services were held in the chapel of Fort Richmond and in private houses, until the Court House, still standing, was erected in 1761. Services were then held there until the church was built and first occupied November 4, 1770.

This church, called St. John's, came largely by the efforts and contributions of Dr. Sylvester Gardiner of Boston, who was the active head of the "Proprietors of the Kennebec Purchase", who owned and were attempting to colonize their tracts of land on the Kennebec River. The following year a substantial parsonage was built for the missionary. At that time Mr. Bailey was practically the only minister to cover a tract about a hundred miles long by sixty wide, containing some fifteen hundred inhabitants. In every sense he was a frontier missionary. He traveled hundreds of miles over wilderness trails in summer and on frozen rivers in winter to minister to his people, to solemnize marriages and perform the last rites for the dead.

Dr. Gardiner built a church in what is now Gardiner, naming it St. Ann's for his daughter. The Rev. Jacob Bailey dedicated it on August 16, 1772, and held services there during his stay in the country. Until the breaking out of the Revolutionary War both churches, considering the times and the number of inhabitants, were in flourishing condition. Dr. Gardiner supported his church, and the English Society cared for the salary of "Missionary Bailey" who accomplished in this part of Maine valuable and heroic work.

#### MR. BAILEY REMAINS LOYAL

Like practically every other Church of England clergyman he remained loyal to the King. When the clouds of American revolution arose there was trouble for him on every hand, and until his final departure he lived the life of a martyr. On a trip to Boston he was mobbed several times, and on



one occasion a hundred men came to his home to do him violence, but, being warned, he escaped their fury. As he prayed for the King and refused to read the Declaration of Independence, his life was threatened. Once it was proposed to erect a liberty pole before the door of his church and compel him to offer prayers at its raising. If he would not do this, he was to be whipped around the pole; but in a meeting of the schemers this motion was "lost by a majority of two." He was in hiding much of the time and was once forced to leave his wife with an infant and two small girls, with no money or provisions except a few garden roots. As matters quieted he would return to his home and remain until compelled to flee again. Finally to save his life he left with his family in June, 1779, and took passage in a vessel to Nova Scotia. There he remained in the ministry until his death in 1808.

#### VANDALS DESTROY ST. JOHN'S

Soon after the departure of Mr. Bailey, vandals began stripping the windows and doors from the church and parsonage which were soon reduced to a state of ruin and within a few years disappeared. Their site is now marked by a boulder appropriately inscribed. Later another St. John's Church was erected a few miles from this location and is still used by the community.

The little church in Gardiner was burned by a man who, in an insane moment, offered it as a sacrifice. Another similar building was erected in its place, but in 1820, largely through the contributions of Dr. Gardiner's grandson and heir, Robert Hallowell Gardiner, a beautiful Gothic stone church, one of the finest in the country at that period, was built. The name of the church was changed from St. Ann's to Christ Church, which it still bears. For years this was the leading Episcopal Church in the state, and when in 1847 the Rev. George Burgess was



CHRIST CHURCH, GARDINER, MAINE  
*"From a Wentworth Photograph"*

consecrated first Bishop of Maine, he resided in Gardiner, and was also the rector of this church until his death in 1866.

For a hundred and fifty years the name of Gardiner has been associated with the Episcopal Church in Maine and was especially brought into prominence, both by the first Robert Hallowell Gardiner, who at the separation of Maine from Massachusetts in 1820, when there were only two Episcopal churches in this State, was almost wholly responsible for the creation of the diocese of Maine and was its strong supporter until his death in 1864, and also by the efforts of the third Robert Hallowell Gardiner, who, until his death in 1924, was the active exponent of the Church Unity movement which carried this name far and wide. Thus the work begun with such hardships by the self-sacrificing missionary in the wilderness of Maine in our pioneer days has been continued down to the present day, and, let us hope, to the benefit of the religious cause throughout the world.

# The Late Irvin H. Correll, D.D.

A Noted Exponent of the "Evangel of Printers' Ink" Has Passed Away

THE death of Irvin H. Correll, which was briefly noted in the July issue, removes an outstanding figure from our mission in Japan. Before his ordination by Bishop Partridge in 1902 he had already made a record of twenty-five years of successful evangelistic work under the American Methodist Episcopal Church Missionary Society and was generally recognized as the leading Japanese scholar in the Empire.

Dr. Correll began his work for our Church at Nara and the surrounding outstations. A night school for young men was opened which quickly secured an enrollment of more than a hundred; a library, reading room and clubhouse which provided decent recreation for the students followed. Constant trips were made through the surrounding district so that by 1907 Dr. Correll was able to announce the completion of a church, parish house and rectory at Sakurai, one of the outstations.

In 1910 Dr. Correll was transferred to Osaka, where he remained for three or four years and then began work at Tsu in the noted province of Ise, the seat of the famous shrines of the Sun Goddess. Here, in the stronghold of Shintoism, the ancient religion of Japan, he remained for some years. In 1916 he became the secretary of the

Church Publishing Society of Japan, with headquarters in Tokyo.

In the great earthquake and fire of 1923 the Society lost everything. Dr. Correll's recent furlough in this country was spent in putting before Church people the need for replacing this loss.

Just before the close of his furlough, Dr. Correll visited the work among Japanese which Bishop Beecher is doing in Western Nebraska. His own story of this trip appears on the following pages. On hearing of Dr. Correll's sudden death on the steamer which was bearing him back to Japan Bishop Beecher wrote "His visit among the Japanese of this field has made a wonderful and lasting impression upon the minds of our Japanese friends, who deeply mourn their great loss."

When Dr. Correll, accompanied by Mrs. Correll, left this country to return to his post in Japan he was apparently in his usual health. On June 22nd a wireless message from the S.S. President Monroe brought the news of his sudden death and burial at sea. Further particulars have not yet reached us.

The Church in America will unite with the Japanese, both in this country and in Japan, in regret for the loss of one who was truly "Christ's faithful soldier and servant unto his life's end."



IRVIN H. CORRELL, D.D.,  
AND MRS. CORRELL  
*Taken in the garden of their home in  
Tokyo*





A SUNDAY SERVICE AMONG THE JAPANESE IN WESTERN NEBRASKA

*No work among the foreign-born has met with a more eager response than that which Bishop Beecher is doing in the several centers of Japanese population in his District*

## Work Among Foreign-Born Thrills Visitor From Japan

Splendid Response of Japanese in Western  
Nebraska to Bishop Beecher's Pastoral Care

*By the late Rev. Irvin H. Correll, D.D.*

For fifty-three years a missionary in Japan

LAST October at the General Convention I learned some very interesting facts relating to Bishop Beecher's work amongst the Japanese in Western Nebraska. In response to a very hearty invitation from the good Bishop, I promised if possible to visit his field before returning to Japan.

I reached Hastings on Monday evening, April 19th, and was most cordially welcomed by Bishop Beecher and family and many of the members of the Convocation, which opened its sessions the following morning. From the first it was evident that the Bishop and his workers, as well as the lay deputies present, were of one mind and heart. The prevailing and absorbing thought was, "How can the great work

of the Church be accomplished and how can the many isolated and hungering souls be best reached in this very extensive field?"

Amongst the delegates to this Convocation who added very deep interest to the occasion were Mr. H. Kano and Mr. H. Wada and their families. Mr. Kano is the Japanese Catechist, who is doing a remarkable work amongst his people, 600 of whom are scattered throughout the district. It would be difficult to find a busier man anywhere, it would also be difficult to find a man better fitted for the work. He is a graduate of the Imperial University of Japan, having taken a special course in agriculture as well as some post-graduate work on the same subject in

this country. His family in Japan occupies a very prominent place; his father was the honored governor of one of the most important Prefectures of the Empire. As most of the Japanese in Nebraska are engaged in the sugar beet cultivation, he is a very valuable adviser to them in their work and, as he is a devoted Christian, his all-absorbing idea is to give to his fellow countrymen a knowledge of that truth which will make them free indeed.

Mr. and Mrs. Wada are residents of North Platte. They are engaged in business there and are very highly respected citizens of that city. Mr. Kano and Mr. Wada were delegates to the Convocation and their wives delegates to the Woman's Auxiliary.

At the close of the sessions Bishop Beecher and I started out on a tour of visitation to the centers of the Japanese population. Going first to North Platte we were entertained in a first-class hotel, owned and managed by a Japanese, who is one of the prominent citizens. In the evening it was my great privilege to preach in their own language to a large congregation of Japanese who gathered in the church, a number of them coming long distances from the surrounding country, though this was one of the busiest seasons of the year. I never had a more cordial welcome anywhere than from these very earnest people.

The next day we went on to Scottsbluff and Mitchell in the extreme western part of the State. On Sunday morning we had an English service in Mitchell. In the afternoon I preached again to a large congregation of Japanese, some having come as many as thirty miles to attend the service. At Bishop Beecher's request I baptized six Japanese children at this service. In the evening another service was held at Scottsbluff, at which Bishop Beecher confirmed seven Americans. Many Japanese were present at this service.

Wherever we went we found the kindest relations existing between the

American and Japanese people; the former speak in the highest terms of the latter and the latter are full of appreciation for the kindness they receive from the former. It was my privilege to visit a large number of Japanese homes and everywhere the same conditions prevailed. Mrs. Wada, who was born in Hawaii, addressed the Woman's Meeting and in the course of her address she told of the kindness of all the American people to all the Japanese people, especially the women and children. She said "the homes of North Platte are open to the Japanese women where they may go to learn the American ways of living, cooking and home life." These excellent conditions have been brought about by good Bishop Beecher, his workers and the communicants taking the lead in interesting themselves in helping the strangers within their gates to make American homes.

I think that in my fifty-three years of missionary life in Japan I have never seen nor experienced any thing that has thrilled me as this work in Western Nebraska has done, and at the same time impressed me with the great importance of similar work being done in other fields in our country. The splendid response of the Japanese to this truly Christlike work is marvelous and clearly shows that their souls are hungering for it.

The Bishop has been greatly surprised at receiving contributions from the Japanese, amounting to several hundred dollars, for the cathedral he is building in Hastings. These were entirely unsolicited and were given as an expression of appreciation of the good work that is being done among these people.

We are convinced that the Spirit of God has led Bishop Beecher and his associates in this work and that it is the forerunner of similar efforts that are sadly needed in other parts of our country. May the blessing of God ever rest upon this great work that is being done for the Japanese in Western Nebraska!



# The Church in the University of Illinois

Concentrated Effort for a Dignified Place  
of Worship Results in Steady Progress

By E. Maude Whitley, U.T.O.

Worker Among Church Students in the University of Illinois

MY work at the University of Illinois is perhaps a little different from the work of any other U. T. O.

Missionary. In fact it is hard to think of myself as a missionary at all when living in this delightful college atmosphere.

I live in a pleasant house of nine rooms directly across the street from the college campus. The house is used as



ST. JOHN'S CHAPEL,  
UNIVERSITY OF ILLINOIS  
*From the architect's  
drawing*

a social center for our Church students and for other Church groups. My family consists of myself and one student girl who helps me in many ways. The arrangement of the house is well suited for its use as the downstairs rooms all connect. The front room is set apart for a Chapel fully equipped, and with the room opening into it will seat comfortably thirty-five persons.

The upstairs of our house consists of two bedrooms, my sitting room and the Woman's Auxiliary room. This room is used for the weekly meetings of the Woman's Auxiliary and as it has an alcove it is our guest room.

The house is supported by voluntary gifts from the women of our Diocese (Springfield) who are members of the Woman's Auxiliary. A sufficient amount is pledged each year at their Annual Meeting to cover the current expenses of the house for the year.

It is rather difficult to speak definitely of my duties. The care of the

house takes a part of every morning. I am hostess and chaperon here, glad to welcome at any time students, resident Church people, out-of-town visitors and any one who is sufficiently interested to drop in to see us.

At the beginning of each college year the Chaplain and I spend many hours copying, arranging, and classifying the student lists. He calls upon the men students and I upon the women. This calling is most satisfactory when we find the students at home, but so frequently they are not, and messages and visiting cards rarely reach them. I have established a "day at home" to receive students and any others. Every Monday afternoon finds me "in" with a cup of tea ready for any caller. I ask especially to be notified when a girl student is ill, and I call upon her immediately at hospital or in her room. The flowers from the Altar are taken every Sunday to any who are ill. Much time is taken up with addressing envelopes, sending out notices of all kinds, writing letters in regard to special events and preparing reports. The telephone and the door bells ring many times a day. Each ring must be answered, the message taken and acted upon. We encourage conferences with these young people, each one taking more or less time. This we consider our most precious work. The thoughtful student is the one who has the problems, and we deem it a privilege when he or she brings them to us.

We have a student organization called the St. John's Chapel Club, which is a Unit of the National Student Council. We have about 350 Church students here, 125 of them women. We have frequent Corporate Communion of different groups, generally followed



MORROW HALL, A LECTURE ROOM IN THE UNIVERSITY OF ILLINOIS

*Until the chapel is finished services must be held in this room. It is being transformed into a church by the altar committee of St. Paul's Chapel Club*

by a breakfast together. We have two discussion groups meeting at 10 a. m. on Sunday. One of our faculty men has charge of the boys and I have the girls. Each year we have from one to five students coming for confirmation. Often they are unbaptized as well as unconfirmed when they enter college.

The greatest need in our work is a Chapel building. We own a site in the very heart of the University district across from the campus and only a short distance from our fine stadium. The Chaplain's house stood on the site until last summer when it was moved to the west end of the lot on which the Student Center stands. Work was begun on the foundation for the Chapel in November and that part is now completed. Work on the portion of the structure that we are able at this time to build is going on and a third of the building will be ready for use at the time of the opening of college in September. We rejoice greatly in this beginning and pray most earnestly that funds will be forthcoming to complete the plans. The Church work at the University of Illinois has been going on for fifteen years and despite the many

handicaps has made steady progress. The new Chapel will be the greatest inspiration that our work could have and we trust that all who read this will pray with us "that our youth may be brought to the knowledge of God through worship in a chapel fitting to His glory."

Until the Chapel is ready for use, we must continue to have our eleven o'clock service on Sunday in Morrow Hall,—a lecture room in one of the old University buildings. It is most unattractive and some object strenuously to going there for service. The faculty Altar Committee make it as presentable as possible by erecting a well-appointed altar every Sunday.

I cannot conclude this brief sketch without mention of my Prayer Partner, the Woman's Auxiliary of the diocese of North Carolina. Sometimes when I feel discouraged and lonely and realize my inability to meet the great responsibilities here, there comes the thought of those dear women away down in North Carolina offering up their prayers to God for me and my work here and I thank God and take fresh courage.





COMMUNITY HOSPITAL IN WRANGELL, ALASKA

*Wrangell is on the Southeastern Coast of Alaska. Our mission there was established through another Communion coming over bodily to our Church in 1904*

## New Hospital Opened in Wrangell, Alaska

**Bishop Rowe Dedicates Fine Building  
to the Service of the Community**

**By John W. Wood, D.C.L.**

Executive Secretary Department of Missions

ON March 30th, Bishop Rowe laid the corner-stone of the Wrangell General Hospital at Wrangell, Alaska, and at the same time opened the institution for the service of the community. "It was a most impressive scene," says the *Wrangell Sentinel*. "Up on the hillside overlooking the city of Wrangell and Wrangell Harbor, with the green clad hills as a background, and with almost all of the population of the city surrounding him, the man who has devoted practically his whole life to the Territory of Alaska added yet another to the many monuments of Christianity and charity that he has builded in the Northland."

In his address, Bishop Rowe said: "It is one of the pleasures of my life to be with you, people of Wrangell, to-

day; and on this day to be instrumental in dedicating to God, to service and to humanity this Wrangell General Hospital. . . . This hospital was not given to the town of Wrangell by the Department of Missions; its erection was made possible by contributions of personal friends of mine. They knew what I was trying to do and they took of their plenty and gave it to me to do with as I would and I spent their gifts to give you this hospital. It is an example of practical Christianity, not verbal Christianity, and the best advice that I can offer to you today is to try to be practical Christians. . . . True Christianity is the type of Christianity that cares for the sick and feeble, cares for the children and the mothers, cares for the ailing and

needy and works in its shirt sleeves, and that's the Christianity that is typified by this edifice."

This is one of the most completely equipped hospitals in Alaska and as the *Wrangell Sentinel* says: "It is a monument not only to the Rt. Rev. Peter Trimble Rowe, Bishop of Alaska, who supplied the money to build and equip the hospital, but to the energy and initiative of the citizens of Wrangell as well. The project was launched on May 17th, 1925, and built, equipped

and furnished in less than one year."

Most of the equipment of the hospital was transferred from our Church Mission Hospital in Ketchikan when that was closed about a year ago.

Miss Gordo Willson has been appointed by the Department of Missions as one of the members of the nursing staff and Bishop Rowe has assigned her as acting Superintendent. Miss Willson is of Canadian birth, a graduate of St. Luke's Hospital, Chicago, and a registered nurse.

## Duty to the Church as a Layman Sees It

I HAVE been asked to state in a few words why I, as a layman, feel obliged to support the work as outlined in the Church's Program. I think I have always felt a sense of loyalty to the Church in which I was raised; an interest in everything the Church tried to do, but until now I have never consciously attempted to put this feeling into words. But I welcome the opportunity.

I support the Church's missionary work first of all because I like to play the game. And he's a poor player who won't "take orders" from his captain. The man who joins the Rotary or Kiwanis Club ought to take an interest in the things his club is trying to do or he ought to get out. A Mason who has any sense of obligation will abide by the laws and do his best to live up to the high purposes of the Masonic order. It is so with the Church. When the Church set forth its Program, there was much in it that I did not understand. There's much in it now that I know nothing about and probably some things I would like to change. But it's the official program of my Church and therefore I feel that I ought to get behind it and help put it through.

I support the Church's Program because I feel myself to be under obligation to past missionaries. It was they who brought Christianity to this country, it was a missionary who started my parish. The only real way in which I

can in a measure discharge this obligation is to support the missionaries of today who are making Christ available for men of today as men of the past have made Him available for me.

Because the Church, through its schools and hospitals and missions, is doing much to elevate the mental and physical, moral and spiritual condition of the isolated and otherwise unfortunate people of our own land and the non-Christian people of foreign lands, I feel it a privilege to have a small share in the accomplishment of such results as these. And about the only way it seems possible for me to help, is through my regular contribution to the work of the Church.

Last of all, and of course the greatest of all, Christ said to His disciples, "Go ye into all the world and preach the Gospel." He said that to me, for I call myself a disciple. If He said it, there can be no argument, no excuse. I must do it. I cannot do it personally, but I feel that I am doing it just as truly when I, through my small gifts, make it possible for others actually to do it.

I think any one of these reasons is reason enough for a man making a regular and substantial offering through the red side of the envelope. I think all of them combined make it absolutely necessary for him to do so, if he expects to continue to call himself a Christian.—*Southwest Episcopalian*.





THE CHURCH OF THE MEDIATOR, SANTA MARIA, SOUTHERN BRAZIL

*The occasion which drew such an immense crowd was the Centennial of Brazilian independence. An airplane which circled around the Church tower was a novel sight to many*

## Touching Scene Marks Twenty-eighth Council of Brazilian Mission

Dr. Morris Honored in Church He  
Founded Twenty-five Years Ago

*By the Rt. Rev. W. M. M. Thomas*

Bishop Suffragan of Southern Brazil

THE twenty-eighth annual Council of the Brazilian Episcopal Church met in the Church of the Mediator, Santa Maria, April 14th to 18th. There were present the two bishops, nineteen of the clergy, lay delegates from many of the parishes and representatives from various branches of the Woman's Auxiliary.

In addition to the routine work of the Council, there were special evening services every day. It was inspiring to see the Church always full to overflowing. Though seating only 180 people, there were at times as many as 400 present.

One of the evening services was de-

voted to the reading of the reports of the various branches of the Woman's Auxiliary which showed activity all along the line. The branches are working everywhere to aid the bishops and clergy in bringing the several parishes to a state of self-support and in contributing towards the general work of the Church. The spiritual work done and other benefits derived from their many activities cannot be measured, but the sum total of their contributions amounted to \$8,000. It should be noted that this amount is what the whole Church in Brazil contributed eight or nine years ago, and twice as much as the women themselves gave or con-

tributed two years ago.

Conscious of the latent possibilities in the various men's societies, steps were taken to create at the next Council a federation of all societies of men and boys for purposes of mutual help and suggestions as to the best ways of reaching out for men and influencing them in the ways of the Gospel. Delegates will be sent to the Council next year with power to act in the matter. Many think that this step augurs a new era of progress in our Church in Brazil.

The parochial reports showed contributions amounting to \$27,285, or 30 per cent more than a year ago. This spells advance along many lines. New churches have been built in Santos and Boa Vista de Erechim and new ones begun in Rio de Janeiro and Sao Gabriel. Rio Grande and Santa Maria have new parish halls, and Livramento a new lot, as good, perhaps, as the city possesses, for a church. When the lot at Livramento was purchased the "sisal," or transmission fee, of about \$500 was paid, but afterwards returned by order of the State Legislature, at the request of the rector and vestry. During the year four deacons were added to the list of the clergy and one deacon was advanced to the priesthood.

The Brazilian clergy were much impressed by the reports of the deficit of the National Council and of the needs for the current year, as also by the announcement of the reduction in appropriation. They decided to fall into line with those dioceses and districts that are trying to do and give what is asked of them. To cover the enforced reductions in the appropriation the congregations will pay their rectors amounts that will total the reductions. That there may not be a deficit at the end of this year, resolutions were adopted to the effect that strenuous efforts should be made to pay what is expected of Brazil towards the general work of the Church. To insure the accomplishment of this there has been inaugurated a definite system of instruction in Missions. One congregation

has pledged for Foreign Missions this year, 20 per cent of its total receipts.

The morning service of Council Sunday, April 18th, the second Sunday after Easter, was a memorable occasion. In the chancel of the Church of the Mediator, Santa Maria, were twenty-one of the clergy including the two bishops, two candidates, the Rev. Athalicio Pithan, to be advanced to the priesthood, and Mr. Yasoji Ito, to be ordained deacon, with their presenters. The church was filled to almost double its seating capacity. The sermon was preached by the Rev. José Severo da Silva, after which Mr. Yasoji Ito was ordained deacon by Bishop Kinsolving, and Mr. Pithan advanced to the priesthood by Bishop Thomas. The Gospel was read in Japanese and in Portuguese. The Rev. Mr. Ito will work among the Japanese in the State of Sao Paulo, as our first missionary there. The Rev. Mr. Pithan is house-master at the Southern Cross School, from which he graduated in 1918.

The last service of the Council was of a particularly interesting nature. The church was full to twice its seating capacity. All the clergy were in the chancel. After the suffragan bishop had confirmed a class of eighteen candidates presented by the Rev. José B. Leao, the Rev. Nemesio de Almeida preached a splendid sermon. A circle was then formed by the clergy and the lay delegates who joined hands and sang "Blest be the tie that binds." Bishop Kinsolving then struck three times with his historic gavel and declared the 28th Council of the Brazilian Episcopal Church closed "sine die."

There remained still to be preached the greatest sermon of the Council. Bishop Kinsolving requested the Rev. Dr. James W. Morris to descend from the sanctuary to the chancel steps. Dr. Morris was entirely unaware of what had been prepared for him. He had founded the Church at Santa Maria a quarter of a century ago. The first-fruits of his work there was a class of seven persons, two couples, two young men and a mulatto woman. During



## TOUCHING SCENE AT COUNCIL



SUNDAY SCHOOL OF THE CHURCH OF THE MEDIATOR, SANTA MARIA

*This church, founded twenty-five years ago by the Rev. Dr. Morris, one of the pioneers in Southern Brazil, was the first to attain self-support. The Rev. José B. Leao is in charge*

the twenty-five years one had passed on to the fuller life; the other six came to the chancel steps while one of them, the Rev. José Severo da Silva, in a touching speech, full of love and gratitude, reminded Dr. Morris that a quarter of a century ago he had presented them to Bishop Kinsolving for confirmation. He "bore witness to the unshakable fidelity of that class, fighting the good fight for twenty-five years, full still of the same faith and of the same hope, some broken by the weight of years, but with hearts still young, with souls strengthened and sustained by the same glorious Master." He said it was like a review by a general of valiant soldiers who had sworn

to defend a flag a quarter of a century ago. One of the six, in the name of the class, then offered Dr. Morris a beautiful bouquet of roses, a symbol of their love and appreciation.

As Dr. Morris replied, deeply moved by such a touching manifestation of his former parishioners of so long ago, he was surrounded by the clergy of the Church, no less than five of whom were sons of that same parish. It was a fitting scene with which to close any Council. As we of the clergy marched down the aisle single file—because of the enormous congregation we could not march otherwise—we all felt that the ideals for which we strive were justified and approved of God.

THE varied duties of a veteran missionary are set forth in the following letter from the Rev. S. Harrington Littell, who is just rounding out twenty-eight years in Hankow.

"I am adviser to four Chinese clergymen (all of whom I helped train) in three counties. I am adviser also to a Japanese priest, who works among people of his own nationality in Hankow. I am secretary of the Lower House of the General Synod of the Chung Hwa Sheng Kung Hui. I have been busy on religious literature, as president of the Religious Tract Society for

China, which circulates about four million issues annually; chairman of the China International Famine Relief Commission Committee for Hupeh, which was doing a valuable work last winter and spring in connection with a severe famine which raged over a large part of Central China: chairman of the Navy "Y" work of this port: on the Board of Managers of the Kuling American School for children of American parents in China: chaplain of the Hankow American Volunteer Company, and chairman of the Kuling (summer community) Council."

## Brief Items of Interest

A CABLE received on July 2nd at the Missions House indicated that Dr. John W. Wood had arrived safely at Rio de Janeiro after a good voyage. Further messages to personal friends from Montevideo and Porto Alegre tell of a satisfactory and pleasant trip. Dr. Wood has promised to write the story of his visit to the missions in Brazil for a future issue of *THE SPIRIT OF MISSIONS*.



THE year 1927 will mark the fiftieth anniversary of the Children's Lenten Offering. The diocesan Convention of Pennsylvania, where the Offering originated, has already passed a resolution authorizing a suitable celebration of this anniversary. It is hoped that every diocese and district will follow suit. A goal of a million dollars for missions has been suggested.



MR. Harper Sibley, a member of the National Council and superintendent of St. Paul's Church School in Rochester, N. Y., believes that "Just as the twig is bent the tree's inclined" and so he has subscribed for sixty copies of *THE SPIRIT OF MISSIONS* for as many members of his Sunday School. We invite the attention of Sunday School superintendents to this note.



EPISCOPALIANS contemplating a visit to the Sesqui-Centennial Exposition in Philadelphia, which commemorates the 150th Anniversary of the Declaration of Independence, may have the free service of a Housing Bureau which has been opened by the Diocese of Pennsylvania.

The Diocese will have an exhibit at the Exposition. Bishop Garland has appointed a Diocesan Committee comprising clergy and laity to arrange this exhibit and other details. The Rev. C. Herbert Reese, Rector of St. Matthew's

Church, is the organizer and chairman of the Housing Bureau Committee of this Diocesan Committee. Through clergy of the diocese Mr. Reese has obtained a list of Episcopalian families who will be willing to rent comfortable rooms, at prices from \$1.00 to \$5.00 per day, to visitors who come with letters of recommendation from clergy of the Church. The Travelers Aid Society in any of the railroad stations will direct visitors on their arrival to the Episcopal Housing Bureau. Mr. John G. Horton, 870 N. 19th Street, Envelope Treasurer of St. Matthew's, has given the use of his home for these headquarters. Write Mr. Horton at his home address, or the Rev. Mr. Reese, St. Matthew's Rectory, 1731 Girard Avenue, giving specific information as to when visitors are coming, how many in the party, how long they expect to stay, and how much they wish to pay per day.



PRESUMABLY most well-informed Church people are aware that the American Church has missions in twelve foreign districts, besides those carried on under the flag, but it may not be so generally known that the Society for the Propagation of the Gospel of Great Britain is at work in sixty dioceses "overseas." The Society has succeeded so far in maintaining undiminished its enormous work, but owing to the increased cost of living it is now appealing for an additional income of £30,000, in order that churches, schools and hospitals in India, Africa, Canada, the Far East and Australia may not have to diminish their activities. Perhaps there are some American Churchmen who would like to acknowledge their debt of gratitude to the S.P.G. at this time. If so the Rev. Stacy Waddy, Secretary of the S. P. G., 15 Tufton Street, Westminster, S.W., 1, London, England, will be glad to hear from them.



# Sanctuary of the Church's Mission

O GOD, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistering; mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end. Amen.



O LOVING Father, who forgettest not though we forget, make us, who in thy light rejoice, more mindful of the world's distress, and more intent to fill the darkness with thy light. Through Jesus Christ our Lord. Amen.



O LORD our Saviour, who hast warned us that thou wilt require much of those to whom much is given: grant that we, whose lot thou hast cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means, to extend to others that which we so richly enjoy, and as we have entered into the labors of other men, so to labor that, in their turn, other men may enter into ours, to the fulfilling of Thy holy will, who with the Father, and the Holy Ghost livest and reignest ever one God, world without end. Amen.



O LORD our God, who through thy Son Jesus Christ has consecrated labor to the welfare of mankind, prosper, we pray thee, the industries of this land; bless all those who are engaged therein: shield them in their labors and temptations, and grant that, receiving the due fruits of their labors, they may praise thee by living according to thy will, through the same Jesus Christ our Lord. Amen.



GRANT, O Lord, that all whom thou dost choose to work for thee may labor in union with thy holy purpose, and in living unity with thy dear Son Jesus Christ; that by the power of thy Holy Spirit they may accomplish far more than they ever know, and work not for results, but for the single love of thee, and for the sake of Jesus Christ our Saviour. Amen.



*THE question is, whether we shall range ourselves on the side of Christ, and help Him in His great missionary purpose, or whether we shall refuse His call. Can there be a more inspiring task for man than to coöperate in God's eternal purpose? Is there anywhere a greater wonder than the wonder of the Christian thought of God calling men in love into a fellowship of service with Himself?—CANON STORR, quoted in Field Department Prayer Leaflet.*





# The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extensions, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxiliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council, or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

## Department of Missions and Church Extension

JOHN W. WOOD, *Executive Secretary*

### Across the Secretary's Desk

ILLNESS comes to you or some member of your family; you telephone for the doctor. In a few hours at most he has taken charge of the case. How simple it is! Why?

Here is one reason: In the United States there is one doctor for every 700 people.

But—

In China there is one doctor for every 265,000 people.

In Africa there is one doctor for every 1,000,000 people.

Do you want to share in sending to lands such as these devoted men and women, who as physicians and nurses will do these five things:

- 1.—Relieve needless suffering.
- 2.—Remove ignorance and superstition regarding the causes of disease.
- 3.—Train a native medical, surgical and nursing profession.
- 4.—Promote public health.
- 5.—Make our Lord known, to many who do not know Him, by means of personal service.



MY friend, Miss Geraldine R. Rennie of Wusih, China, writes: "I wish you could see our West Gate Sunday School. We started having it in the home of the catechist who lived outside the West Gate. Last summer that house was closed and the catechist moved to another section of the City and it looked as though we would have no place for our Sunday School. The girls who had helped me came asking what could be done because the children were stopping them on the street and asking if we were going to have a school. I said I did not know of any place that we could get. After a few days one of the girls came to me and said that she hated to see the children disappointed so she had asked her brother if we could use their home and we have had about twenty-eight children each week. Each week

I go over the lesson with these two girls and then they do the teaching. Every other Sunday I go there and ask the children questions and it is very gratifying to see how they progress and how well they understand. I am hoping that other students will be interested in helping on Sundays so that we may open other Sunday Schools. It is one way of helping these school girls to realize the joy of giving."

The spirit that this letter reveals is typical of our mission staff and, to a very large extent, of our Chinese friends.



TWO years ago after four years of service on the West Coast of Japan, Miss Grace Denton returned to this country on furlough. Family obligations kept her at home much longer than she had expected to be here. Now once again she is on the field and writes:

From the haven where I would be I write to say that since Feb. 6th, I have been living in the temporary quarters which the Mission has arranged for me here in Obama. I am so happy to be back and am receiving so warm a welcome from the Obama people that I feel I shall be able to weather the gales even in spite of the fact that they blow through this rented Japanese house like a sieve. Spring will soon be with us and it will be wonderful here I am sure for we are right on Wakasa Bay and the scenery all around is perfectly beautiful.

The work is to begin in full form this week with the usual evangelistic agencies, English Bible classes for both men and women, one on Saturdays and one on Sundays; Woman's Auxiliary meetings, cooking classes, hymn practice and later, if possible, teaching English in the Girl's Higher School and in the Middle School. There has also been a call to two or three other places a few hours away by train as soon as it can be arranged. I am glad to be in the thick of it again and I hope I can be used as a witness for Christ in this land.

BISHOP CAMPBELL asks for two second-hand typewriters to supply the needs of two of the Liberia clergy who have special work to do requiring such equipment. The Department of Missions will be glad to supply particulars to any friends who may have typewriters of standard make in good condition, or who are willing to provide the approximately \$55 for each machine. This amount will purchase a rebuilt typewriter.

## Arrivals and Sailings of Missionaries

### ANKING

The Rev. Timothy T. Hung returning to China via Europe after study in the United States sailed from New York July 3.

Miss Alice Gregg returning to the United States on furlough sailed from Shanghai May 27 and arrived at her home June 22.

Deaconess Caroline Pitcher returning to the United States on furlough via Europe sailed from Shanghai Feb. 25 and arrived in New York June 19.

### HANKOW

Mr. J. Earl Fowler and family returning to the United States on furlough sailed from Shanghai June 1 and arrived at their home June 22.

Miss Frances Merrill returning to the United States on furlough sailed from Shanghai May 27 and arrived in San Francisco June 30.

Deaconess Emily L. Ridgely returning to the United States on furlough via Europe sailed from Shanghai February 25 and arrived in New York June 17.

### SHANGHAI

Miss E. M. A. Cartwright returning to her home on furlough sailed from Shanghai April 27 and arrived in London May 29.

Bishop and Miss Lucy Graves returning to the field arrived in Shanghai July 14.

### Kyoto

Mrs. I. H. Correll returning to the field after furlough arrived in Kyoto June 26.

Miss Mona C. Cannell returning to the United States on furlough sailed from Kobe June 27 and arrived in San Francisco July 14.

Miss Cecilia Powell returning to the United States on furlough sailed from Kobe June 27 and arrived in San Francisco July 14.

Miss Helen Skiles returning to the United States on furlough sailed from Kobe June 4 and arrived at her home June 23.

### NORTH TOKYO

Dr. R. B. Teusler and family returning to the field arrived in Yokohama July 12.

Miss Nellie McKim returning to the

United States on sick leave sailed from Yokohama June 29 and arrived in San Francisco July 14.

### PHILIPPINE ISLANDS

Miss Frances E. Bartter arrived in England June 2.

Mr. Bayard Stewart and son arrived in Manila June 28.

### LIBERIA

Miss Emily deW. Seaman sailed from Monrovia June 28.

### MEXICO

The Rev. H. O. Nash and family returning to the United States on furlough arrived in New York June 14.

### BRAZIL

The Rev. F. T. Osborn and family returning to the United States on furlough arrived in New York June 17.

### ALASKA

Miss Elizabeth S. Kellogg returning to the United States on sick leave arrived in Seattle June 28.

Mrs. Hedwig Adda Muren, a new appointee to the Hudson Stuck Memorial Hospital, Fort Yukon, sailed from Vancouver June 23.

Mr. and Mrs. William J. McCurdy, new appointees to Fort Yukon, sailed from San Francisco in June.

The Venerable F. B. Drane did not sail from Seattle June 22 as announced in our July issue.

### CANAL ZONE

Miss Alice C. Lightbourn returning to the United States on furlough sailed from Cristobal June 17 and arrived in New York June 24.

### DOMINICAN REPUBLIC

The Rev. A. H. Beer returning on furlough arrived in New York July 13 and sailed for England July 14.

### HAITI

Mrs. Estelle S. Royce arrived in New York June 30.

### PORTO RICO

Bishop Colmore returning to the United States for Summer Conferences arrived in New York June 25.

The Rev. Philip D. Locke and family returning to the United States on furlough arrived in New York June 28. Mrs. Locke and Robert sailed for England July 1.

Miss Ethel M. Robinson arrived in New York June 28.

Miss Carmen Garcia arrived in New York June 28.

Miss Florence A. Basom returning to the United States on furlough arrived in New York June 14.

Miss Edna Bills returning to the United States arrived in New York June 14.



## Educational Division

WILLIAM C. STURGIS, Ph.D., Secretary

### Read a Book

*\*Observations Concerning Foreign Centres of International Education.* The Sixth Annual Report of the Director of the Institute of International Education (New York, The Institute, VI Series, Bulletin No. 3, 1925).

*\*The Farmer's Church.* By Warren H. Wilson. (New York, Century 1925). \$2.

*\*How Shall Country Youth Be Served?* By H. Paul Douglas (New York, Doran, 1926). \$2.50.

*Jesus and Our Generation.* By C. W. Gilkey. (Chicago, University Press, 1926). \$2.

\*Available from The Lending Library of the Church Missions House, 281 Fourth Avenue, New York, N. Y.

### An Arab Village

RECENTLY, I spent an afternoon and an evening in an Arab Village. I visited the village school where the Moslem boys seated cross-legged on the floor swayed back and forth as they studied aloud their lessons. Released from school, I observed them at their play. Thence I wandered into an Arabian home and was accorded the privilege of viewing the harem and the customs of home life. Leaving the house, I came upon a bridal procession and had the great good fortune of seeing the bride about to enter her husband's house. As she entered the door, she paused to place her hand upon a piece of dough on the door lintel and as her fingers touched it, her husband's hand pressed hers into the dough. Thus was symbolized her dominion over all things of the household and the mastery of the husband over her and all her labors. At the evening hour of prayer, I answered the Muezzin's call and attended Moslem worship in the village mosque. Here, after the worshipers had cleansed themselves and taken their places, the Koran was read and the Imam mounted the dais and preached to the faithful. Later, it being a holy season, I witnessed a performance of *Kerbala*, a miracle play,—a Moslem Oberammergau. All these and many other things I saw in an Arab Village—an Arab Village no farther from New York than New Haven, Connecticut, and in an area no larger than a good-sized parish house.

An Arab Village in a New Haven Parish

House—how could that be? What I had seen and heard in the space of a few hours was but the culmination of several months' study of the Moslem World carried on throughout the parish. This grand project was a faithful portrayal of the color and life of the Moslem World, a venture in education, international understanding, and good will. The dominant idea of this plan has been stated by Professor John Clark Archer, who was responsible for its development, as follows:

1.—Missionary education is a proper undertaking for the whole parish, and not merely for certain "societies", "circles", "guilds", etc. It is broader and worthier than its treatment has often indicated.

2.—It is an integral part of religious education, and not an "extra" or parallel enterprise. It is properly included in the one method, the one body of material, and the one effort requisite for the education of the parish.

3.—It is a local parish enterprise even more than something entrusted to the general board of missions. It aims at and depends upon the development of initiative on the part of local forces and workers.

4.—It is more than simply "missions". It includes history, social institutions, political problems, religious conditions—indeed, the whole round of life. It is missions in the light of these factors. The gospel of Christ is correction and fulfilment. Missions is not the plucking of a few brands from the burning, but the saving of men and society, the building up of the Kingdom of God.

It is a comprehensive educational enterprise for the whole parish—men and boys as well as women and girls. The plan is flexible; adaptable to the use of parishes of all sizes, large or small, and to the study of all phases of the Church's Mission. Its success depends upon the participation of the whole parish. There is a place in the program for the Church School, the Parish Institute, the Woman's Auxiliary, and every other parish organization.

Professor Archer, who has used this method in the study of various fields of the Church's Mission, has published a small pamphlet describing the working out of the project on China under the title, *China in the Local Parish*. (Price 25 cents). He is now at work on a more comprehensive manual explaining how this missionary education method may be used in the study of any field.—W. E. L.



A RECENT inventory of the Book Store showed that there was on hand a considerable number of miscellaneous books of other publishers. There are only a few copies—two, three, or four each—of most titles, and in order to clear our shelves which

are badly congested, we are offering these books at greatly reduced prices. All the books, a partial list of which is given in the advertising pages, are new. They are mainly books recommended for supplementary and collateral reading in connection with the study of missionary topics. This sale offers individuals and parish libraries an excellent opportunity to secure worthwhile books at exceptional prices. Orders should be placed early as the supply is distinctly limited. Because of the low prices, it is necessary that remittance accompany orders.

## Religious Education

THE REV. JOHN W. SUTER, JR.,  
*Executive Secretary*

## Missionary Education Through the Christmas Box

*By Frances H. Withers*

IN his foreword to our book *The Christmas Box*, Bishop Burleson says that "no ministration in the Church is more full of undiluted joy than the Christmas Box. It is the Christ-child in action."

Through preparation of the Box, boys and girls of the Church are brought into contact with other boys and girls throughout the wide world.

These contacts arouse in them not alone a deeper interest in the missionary work of the Church but a sense of their privilege and responsibility to share with God's other children the blessed message of Christmas-tide. Perhaps no part of the Service Program is more widely known than the Christmas Box and yet perhaps no work is so little understood. The following account of how two Church Schools prepared their Boxes will help to make clear the spiritual and educational value of the project.

### A CHRISTMAS BOX TO THE INDIANS

The request had come from diocesan headquarters that the Church School send a Box with gifts for one hundred children to a mission in the Indian country. In the late spring the request was given to the Student Council under whose direction the project was to be carried out. This Council is made up of elected representatives of the classes in the Junior and Senior Departments of the Church School, with the Supervisor of the Service Program as Council adviser.

Before the Church School opened in the fall the council met and made their plans. To arouse interest, they prepared a short play which dealt with Indian customs and showed the need of these people for the Church and also what the Church was doing to meet the need. The play was given at the opening service of the entire school and was so suc-

cessful that it paved the way for a visit by members of the council to each class in turn to find out what each would undertake to do for the Indians.

The individual classes followed up their pledge of gifts by a study of Indian missions and missionaries, which resulted in stories being told by members of the class each Sunday at the opening service. Prayers were written by the boys and girls and were offered for their Indian neighbors at these services.

During the week many classes met in groups to make their gifts, into which were woven sacrifices and prayers that their work might be the means of helping the Indians to better understand the love that Christ has for all children. Other classes earned the money with which to buy their gifts.

The council planned a second simple play to be given when every thing was finished. This was designed to sum up the work and show what the Christmas Box meant to the Indian missionary and those in his care.

The whole project made the Indians more real to the boys and girls and developed in them a truly Christian spirit. Because they had planned and carried out the entire project they really understood the reason why they had helped.

### A CHRISTMAS BOX TO CHINA

An appeal came to the Church School to send a Christmas Box to China. In talking over the various ways of helping, the boys and girls decided that perhaps their greatest help would be by prayers as well as by gifts. Two classes, therefore, undertook to arrange a brief service to be used at week-day meetings while another class volunteered to write a special prayer. Other classes volunteered to sew, to make toys, to buy gifts, to write personal messages on postcards to the children in the mission and to gather information regarding Chinese missions in order to present the work to the school in the form of informal talks.

The whole Church School was thus busy for two months in preparing the Box. Finally when the gifts were completed invitations were sent to neighboring Church Schools as well as to members of the parish to come to "An Afternoon in China". The guest of honor was a missionary who told most graphically of the Church's work in China.

The result of this program of prayer, study, work, gifts and fellowship was a deeper realization of kinship with the Chinese. The boys and girls found that, while the color of the skin might be different, after all Chinese boys and girls were not unlike themselves.

It is said that there are certain questions that every leader should ask himself or herself at the completion of a project.



Did the result fill a real need?  
Has the work helped the child in his prayer life?  
Has he gained helpful information?  
Has he served whole-heartedly?  
Has he made any gift or sacrifice?  
Has he grown in love for his fellowmen?  
Has he learned to follow the Christ more closely?

If these questions can be answered in the affirmative then the Christmas Box has accomplished its purpose of helping boys and girls to better carry out the Service Motto *to know Christ and to make Christ known.*

Through reading and studying *The Christmas Box*, the book just issued by the National Department of Religious Education, teachers and leaders will be helped to understand the value of the project: how it helps the missionary in his work; what the gifts mean to the children who receive them and how the preparation of the Box helps the boys and girls at home to a deeper realization of their part in helping to forward the Gospel of Christ.

### Christian Social Service

THE REV. CHARLES N. LATHROP  
*Executive Secretary*

### Summer School for Rural Ministers

The University of Wisconsin  
June 28—July 9, 1926

*By the Rev. Val. H. Sessions*

FOR the past five years the University of Wisconsin has held a Summer School for Rural Ministers of all Churches. The University makes out a regular schedule for the students to follow. Classes begin each day at 8 o'clock and continue until 11 o'clock. At this hour the school separates into different groups, that is, each Church conducts a conference of its own from 11 to 12:30. After this, lunch. Then the University classes begin at 2:30 and are held until 4:30. Such subjects are offered as: *Sociology of Country Life, Coöperative Marketing, Community Activities and Problems for Rural Youth, Community Surveys and Organization, Tested Methods in Community Work, Community and Religious Drama, Agricultural Economics, and Adult Education.* Agricultural extension, stock judging, poultry raising, lantern and moving pictures, and the principles and practice of rural recreation are also taught.

In this school many of the Christian Churches have representatives—Methodist, Baptist, Roman Catholic, Congregational, Reformed, Lutheran, Episcopal, Moravian and Presbyterian.

Each year for the past four years we know that the Episcopal Church has had the largest group. This year the Episcopal group numbered thirty ministers in Rural Work, and with us was Miss Edna Beardsley of Chicago, Field Representative of the Woman's Auxiliary. In our group the following dioceses had representatives: Texas, Michigan, Alabama, Utah, Mississippi, South Dakota, Missouri, Minnesota, Central New York, Harrisburg, North Dakota, Virginia, Eastern Oregon, Fond du Lac, Marquette, Chicago, Quincy.

There are many good things that come from a gathering of this kind. In that part of the plan directly connected with the University, we are thrown with the representatives of other Churches. They know us better—we know them better. Then, again, we have the privilege of sitting at the feet of men who are experts in their teaching. They are viewing problems from a practical standpoint, and not a theoretical one.

One of the greatest things, though, that we have at this meeting is the group conference at 11 o'clock. At this time the clergy of the Church are together to talk over their common problems; to think about subjects that we need to go into, that we ought to be better fitted in to carry on the work of the Blessed Master through His Church.

The Rev. F. D. Goodwin is the chairman of our group, and has been for the past five years. We are sorry that he is not going to continue in this part of the work of the Church. He has been a wonderful leader.

After each member of the group has introduced himself, and given a short sketch of his own work, we then go into discussions of some phase of the work. The Rev. Mr. Goodwin appoints the leader. After the leader has finished, then questions are asked, and suggestions made.

We have considered this year such questions as *Diocese Programs for Rural Work, Laymen's Organizations, The Problems of the Church*, the various sections of the country—North, East, West and South, and many other subjects pertaining to the Rural Work.

This year seven Archdeacons were present holding their meeting in conjunction with the other Rural Workers, making a definite contribution by having conferences in the evening for the whole group.

It is the hope and prayer of all present that as the leaders in the Church realize more and more the great responsibility of the Church to the Rural Districts, these conferences will grow in numbers, as well as in making a definite contribution to the Rural Work throughout the whole Church.

## Field Department

THE REV. R. BLAND MITCHELL,  
Executive Secretary



MR. JAMES M. MILLER

## A New General Secretary

MR. JAMES M. MILLER, who will take up his work on the first of September as one of the General Secretaries of the Field Department, comes from South Dakota. Mr. Miller is a layman who was born in Espy, Pennsylvania. He taught school and practiced law in that state until 1910, when he went to the Rosebud Country of South Dakota and became secretary of the South Dakota Development Association of the State Chamber of Commerce.

Becoming identified with our Church, Bishop Burleson asked him in 1920 to be the secretary of the newly organized Executive Council of the District. He has served in that capacity in Sioux Falls for the last six years, acting also as editor of *The South Dakota Churchman* in the absence of Bishop Burleson.

Mr. Miller has been a valuable aid to Bishop Burleson during the six years in which he has been a member of his council, but the missionary-minded bishop of South Dakota cheerfully relinquishes his help in view of the wider service he can render

the Church as one of the secretaries of the Field Department.



## New Literature for the Fall

WE hope this announcement will catch the attention of many clergy and interested laymen.

The following material has been prepared for use in parishes this fall:

No. 2122. A prayer card, containing prayers for personal, parochial and general Church needs. (Free.)

No. 2124. *The World Call to the Church*. This is a series of ten outlines based on the *General Church Program* and containing much new material, prepared by Miss Laura Boyer. This will serve as a key to unlock and make available to the whole Church membership the story of the Church's responsibility and objective during this present triennium. The outlines are simple, yet complete; adapted for both experienced and inexperienced discussion group leaders; for the use of Information Men and public speakers on the missionary work of the Church, also as a background for sermons. *The World Call to the Church* will be used particularly in the weeks immediately preceding the annual Every Member Canvass. A free copy has been sent direct to each rector with the request that he order additional copies through diocesan headquarters. The price is 15 cents per copy except for actual leaders of discussion groups and diocesan leaders, who receive free copies.

No. 2123. *A Parish Institute on the Church's Mission*. This is a leaflet describing a plan for using a publication like *The World Call to Church*. It suggests a way of putting the adult membership of the parish to night school. A copy has been sent to each rector; additional copies will be sent free on order through diocesan headquarters to all who are interested.

No. 2125. A new leaflet on the Discussion Group method and how to use it, entitled *Group Discussion*. This leaflet was prepared by Miss Boyer, describing the use of the discussion method in a parish. It is necessary for a clear understanding of No. 2123, *A Parish Institute on the Church's Mission*. A copy has been sent to each of the clergy and copies will be sent free through diocesan headquarters to all prospective group leaders.

No. 2127. An interesting folder describing the missionary work in *The Presiding Bishop's Parish*, i. e., the General Church. It is illustrated by photographs and will be of valuable use in preparation for the Every Member Canvass. Supplied free through diocesan headquarters.

A similar leaflet will be prepared by many dioceses to illustrate the work in *The Bishop's Parish*, i. e., the diocese.



No. 2129. *The Rector's Parish*. Of the same character as No. 2127, except that it deals with the work of the local parish. Samples of Nos. 2127 and 2129 have been sent to diocesan headquarters. No. 2129 may be ordered through diocesan headquarters at a dollar a hundred. They should then be filled in with the facts and figures for the particular parish for distribution to the church members.

No. 2130. A new leaflet on the Every Member Canvass. This deals with the preparation for, conduct and follow-up of the Canvass. It contains a time schedule of events, and other suggestions. Two copies will be sent to each rector, and additional copies will be provided free for each canvasser if ordered through diocesan headquarters.

*Missionary Stories for Children*. Under the direction of the Department of Religious Education simple stories are being prepared for use in the Church Schools in the fall. The stories will consume approximately ten minutes each, and are designed for use in addition to, and not instead of, the regular lessons. They will be ready for distribution in September. Supplied free through diocesan headquarters.

The Field Department welcomes any correspondence in regard to the above literature. It is hoped that the clergy and laity will find in this carefully prepared material suggestions which will be helpful in the prosecution of the Church's work in 1926-27.

## Department of Publicity

THE REV. G. WARFIELD HOBBS,  
Executive Secretary

## The Cost of Church Papers

IN recent times during the discussion of ways and means of reducing general Church expenses, commonly called "overhead expense," the proposition to reduce appropriations for publishing our Church papers is frequently made. Business men who expend tens of thousands of dollars each year in publicity costs hesitate to spend a tenth of that amount for Church publicity.

The chief reason is not because of their desire for economy so much as their lack of a full understanding of the real function of the Church press in the work of the Church of today. They have naturally tended to classify Church papers with the secular press, which is published as a paying business. Even the secular papers used to be published as organs of expression of great political or social ideals but today they have all become primarily financial projects with the exclusive view of profits.

Church papers, however, are a part of

the "missionary" activities of the Church and the economic side of their publication should be judged in the same light as all the other parts of the missionary program.

Dr. H. C. Jennings, for twenty-four years one of the publishing agents of the Methodist Church, writes: "A Church paper should never be considered in the light of a profit-maker or loser . . . The one thing that more than any other made the great Methodist Middle West was the care given to the publication of our religious weeklies. Before they were upon their feet, earning and paying their own way, as we have the record, each one of the family of Advocates cost the General Conference more or less heavily to maintain. Sometimes there was a financial panic in the air; sometimes a great shortage in crops. Sometimes good men decided they could get along for a year or two without the Advocate. The matter had to be watched and guarded all the time and only in that way would they finally live through to better days.

"The Church has a policy of doing its missionary work in all countries until self-support is possible. In a like manner it has proposed to do its literary work in a missionary sense in the same way. We do not know, at the present time, of any of the members of the Advocate family that have been self-supporting from the start. The theory has been that if help is given for a few years it would develop a self-supporting condition in the papers and then, possibly, profits. This has proved true in a possible few instances but in comparatively few of the papers has the expectation been realized. The Church papers, as a list, have been leaning heavily on the Church for a good many years. Hundreds of thousands of dollars have been given, chiefly to make the Church's periodical literature immediately accessible to the people.

"The present writer believes this is the right policy, though it is a disputed point. Many of our good and thinking people believe that only a paper that pays its own way should be maintained. But, in the nature of the case, each Advocate is an organ of publicity, and publicity has to be paid for. And there can be nothing better done to furnish facts concerning the growing story of Methodism in the world, to advertise in an attractive way the products of our presses, to push the sale of our books, to take care of the growing interests of our Sunday Schools and all their wonderful literature, than to do it by the Advocates. That is their great task and what they lack in earnings should be paid by the Church and the amount charged up to publicity and advertising; and we should stop complaining that our literature costs us too much."—*Pacific Churchman*.

# Woman's Auxiliary

MISS GRACE LINDLEY, *Executive Secretary*

## The Blue Ridge Conference

By Emily C. Tillotson

THIS Conference was held from June 25th to July 5th, at Blue Ridge, North Carolina, in the heart of the Blue Ridge Mountains. The situation is most beautiful. From the hotel where most of the delegates were housed one looks across the valley at one of the loveliest of mountain ranges, while on all sides are woods filled at this season with exquisite mountain laurel and rhododendron.

The Conference is held by the Missionary Education Movement. Although as the name implies it is preeminently missionary in character, the program offered is varied, covering the entire range of Church work. Of the 165 delegates registered about fifty were Episcopalians, representing many dioceses throughout the South.

Space does not permit a detailed account of the classes, their subjects and leaders much as one would like to give such a summary. Notable among them, however, was that of Bishop Bratton on *Personal Evangelism*, a most inspiring course to all fortunate enough to be enrolled in his class. The Bishop's presence was a benediction to every one in the Conference. He was the celebrant at the service of the Holy Communion held on each of the two Sunday mornings, and throughout the days he acted as the guide and friend of all who sought him, and there were many. It was a happiness to the Episcopalians that they could have made so great a contribution as the presence of this much-beloved man who was so completely the Bishop of the Conference.

Another class which proved most interesting was led by Mr. Landis of the Federal Council of Churches, the subject being *Methods of Cooperation in Christian Work*. Nothing could have been more timely as supplementing the course on *The Rural Church*, many of the problems being the same in character.

One envied the young people their classes! Miss Sallie Deane of Richmond was again the inspired and inspiring leader of a group who gave their attention to the subject of *How Young People Can Take Their Part in the Missionary Work of the Parish*. Not alone were practical plans discussed but as a result of the fellowship and of their thinking together came a deeper realization of the necessity for each to find the work for the coming of the Kingdom which had been appointed for him to do and of the necessity for a full surrender of himself to Christ with all that this implies of dedication and

service. There were several other classes conducted for the young people.

The vesper hour was one of the most helpful features of the Conference. Held each evening on the steps of Lee Hall looking across at the mountains in the glory of the sunset light, it was an unforgettable experience. The simple service consisted of prayers and hymns and talks by missionaries who were asked to tell of the everyday happenings of their life.

The missionaries added much to the life of the Conference. Dr. and Mrs. McCauley, whose twenty-seven years' service in India has been notable, were outstanding figures giving with great generosity of their time to the many wishing to talk to them of their field and its opportunities and problems. We were fortunate in having in our own group Miss Emily Jones, Miss Makeley and Mr. and Mrs. Coates, all workers from the mountains of Virginia. It was most inspiring to hear of the work they were doing, so quietly and faithfully and we were all proud to think that they were "ours".

The first Sunday afternoon of the Conference the Episcopal delegation had a meeting at which there was opportunity to become better acquainted and to listen to informal talks from Miss Makeley and Mr. Coates on their work and from Miss Tillotson, who reported the progress of the Bishop Tuttle Training School at Raleigh.

There was one Auxiliary Conference, a most informal affair. The discussion was mainly of plans for the further presentation of the educational work, particularly in rural communities, and for carrying forward plans for *The Message*.

The out-of-door meetings at Blue Ridge can never be forgotten. The various prayer groups, the influence of which were felt throughout the conference, were held out of doors. The loveliness of the surroundings, the birds and flowers, the freshness and quiet of the morning, the simple earnest words of the prayers, all gave strength and inspiration for each day's needs.

The fellowship of such a conference is one of its strongest features. It is inspiring to know what our fellow Christians of other Communions are accomplishing in their several fields, and with this knowledge comes a deeper realization of the greatness of our common task and with it the necessity to do all that we can to bring nearer the day when the great prayer for the unity of Christ's followers shall be answered.



# Life Insurance

in default of a large estate, is almost as necessary for an individual as fire insurance for his house. A reasonable amount of life insurance ought to be carried by every individual.

In 1922 the Trustees of The Church Pension Fund created this corporation to sell insurance to our clergy, their families, and the lay workers and lay officers of the Church, at the lowest possible terms.

*All inquiries should be addressed to*

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# The Living Church

is a weekly record of the News, the Work, and the Thought of the Church  
Throughout the World.

A recent single number of THE LIVING CHURCH (June 12th) contained news and articles relating to the Church from the following widely separated parts of the world, as well as the regular features and chronicle of events in the American Episcopal Church.

1. MEXICO—*Serious Developments in Mexico.* By our Regular Correspondent.  
*Mexican Problems.* Editorial.
2. LIBERIA—*The Work in Liberia.* By the Bishop of Liberia.
3. PALESTINE—*American Pilgrims in the Holy Land.* By Special Correspondent.
4. ENGLAND—*The Bishop of London.* An account of his plans for touring America and Canada. *England Returning to Normal as General Strike Ends.* Our Regular Weekly London Letter.
5. CHINA—*Thoughts Before Furlough.* By a Chinese Worker, reprinted from the Anking Newsletter. *Retrenchment in Hankow.* By our Regular Correspondent.
6. SOUTH AFRICA—*An African Church Dedication.*
7. ORTHODOX EAST—*Election of Meletios to See of Alexandria Pleases Anglicans.* By our Regular European Correspondent.
8. CANADA—*Canon Seager Elected Bishop of Ontario.* Our Regular Weekly Canadian Letter.
9. AUSTRALIA—*Australian Bishop Enthroned.*
10. PHILIPPINE ISLANDS—*Where Igorots Want the Church.* By our Regular Correspondent.
11. VIRGIN ISLANDS—*Sisters' Chapel in the Virgin Islands.*
12. INDIA—*Indian Bishop Translated. To Complete Indian Cathedral.*

THE LIVING CHURCH maintains staff correspondents in every Diocese and Missionary District in the American Church, in Canada, in England, on the Continent of Europe, and in Australia. No other periodical of the American Church is so well equipped to cover the news of the whole Anglican Communion.

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## THE LIVING CHURCH

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# Summer Clearance Sale

THE BOOK STORE offers the following remainders of other publishers' books at greatly reduced prices, in order to clear its shelves:

No. of COPIES	TITLE and AUTHOR	REGULAR PRICE	SALE PRICE
2	American Negro Slavery. <i>Phillips</i> .....	\$3.50	\$2.00
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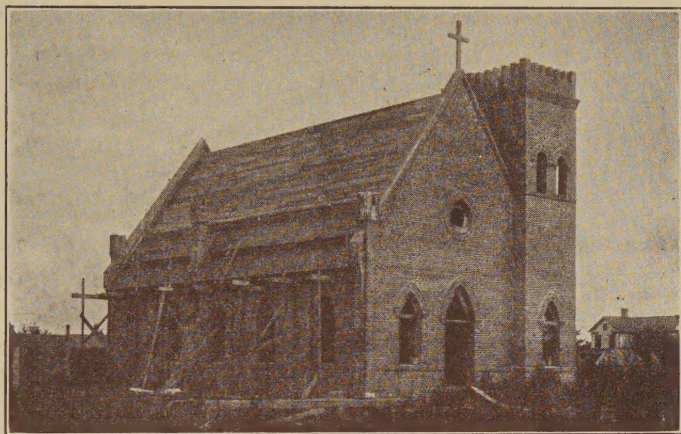
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